

THE 4136 a
Sincere Convert,

Discovering the

PAUCITY

OF

True Believers ;

AND

The Great Difficulty of SAVING
CONVERSION. *K*

By THO. SHEPARD sometimes of
Emmanuel-College in Cambridge.

M A T T H. xix. 30.

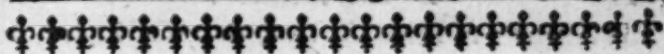
*Many that are first, shall be last; and the
last shall be first.*

G L A S G O W,

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T O T H E
Christian-Reader.

IN these Evil and Perillous Times. GOD hath not left us without some choice Mercies. Our Sins abound, and his Mercies superabound. The LORD might justly have spoken those Words of Death against us, which of old he did against the *Jews, I have taken away my Peace from this People, loving Kindness, and Mercies,* which had he pulled from us, we had had Cause enough to mourn with *Rachel*, and to refuse Comfort; for all our Happiness lies wrapt up in *Peace, loving Kindness, and Mercy*, Psalm 71. 1. Psalm 44. 4. Psalm 75. 10. But GOD is yet good unto *Israel*, he commands Deliverance for *Jacob*, he over-rules all the Power of Darkness, and tells the *Sons of Belial*, (Men of corrupt Minds, and cursed Practices) that *they shall proceed no further, but, that their Folly shall be manifested unto all.* He makes all Enemies, all Devils, all Creatures, to further his own Glory, and the good of his peculiar People. When Times are naught and dangerous, he saith, *Isa. 26. 20. Come, my People, enter into thy Chamber, and shut thy Doors about thee, bide thy self, as it were, for a little moment, till the Indignation be overpast.* If Troubles threaten Life, he saith, *Isa. 43. 2. When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flames kindle upon thee: for I am the Lord thy God, &c.* When Enemies are incensed, Fears

and Sorrows multiplied, he saith, *Isa. 41. 10, 11. Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; I will help thee; yea, I will uphold thee with the right Hand of my Righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish.* Such Words of Comfort and Life doth God speak unto his. And among other Mercies he stirreth up the Spirits of his Servants to write many precious Truths and Tractates, to further the Everlasting Good of his Beloved Ones, *Rev. 9. 2. Rev. ult. 19. If the bottomless Pit be open, and Smoke rise thence, to darken the Air, and obscure the Way of the Saints; Heaven also is opened, and there are Lightnings and Voices, to enlighten their Spirits, and direct their Paths.* Have ever any Age such Lightnings as we have? Did ever any speak since Christ and his Apostles, as Men now speak? We may truly and safely say of our Divines and Writers, *The Voice of God, and not of Man:* Such Abundance of the Spirit hath GOD poured into some Men, that it is not they, but the Spirit of the Father that speaks in them.

What infinite Cause hath this Age to acknowledge the unspeakable Mercy of God, in affording us such Plenty of Spiritual Tractates, full of Divine, Necessary, and Conscience-searching Truths; yea, precious Soul-comforting, and Soul-improving Truths; such whereby, *Head, Heart, and Soul-cheating Errors* are discovered and prevented; such as soundly difference True Grace from all Seemings and Paintings: No Time, no Nation exceeds us herein; and shall we that abound in Truths, be penurious in Praises?

Consider, Reader, whether Spiritual Truths are not worthy of the choicest Praises. Every Divine Truth is one of GOD's Eternal Thoughts, it is Heaven-born, and bears the Image of the most

To the Reader.

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High. Truth is the Glory of the whole Sacred Trinity: Hence the *Spirit* is called Truth, 1 *John* 5. 6. *Christ* is called Truth, *John* 14. 6. And *God* himself is said to be the *God of Truth*, *Deut.* 32. 4. It is so delightful to him, that *his Eyes* are ever upon the Truth, *Jer.* 5. 1. And when the only wise *GOD* would have Men make a Purchase, he counsels them to buy the Truth. And is it not good Counsel? Is it not a good Purchase? Can you bestow your Pains, or lay out your Money better? If you be de dead in Sins and Trespases, Truth is the Seed of a new Life, of a heavenly Birth, *James* 1. 18. If you be in any Bondage, Truth can make you free, 1 *John* 8. 32. If compassed about with Enemies, Truth can shield thee, *Psalms* 91. 4. If you be full of filthy Thoughts and Lusts, or any Impurities, the Truth can sanctify you, *John* 17. 17. If Darknes and Faintness possess your Souls, Truth is *lumen & pabulum animae*, the Light and Life of the Soul, *Psalms* 119. 105.

Let us then advance our Thoughts of Truth; and rate it above all sublunary Things, and buy it, tho' it cost us all. It is no *Simony*, it is not too dear, you cannot overvalue Truth; it is Sister to the Peace of *GOD*, which passeth all Understanding: See how *GOD* himself estimates his Word and Truth, *Psalms* 138. 2. *Thou hast magnified thy Word above all thy Name.* Whatsoever *GOD* is known by, besides his Word, is beneath his Word. Take the whole Creation, which is *GOD's* Name, in the greatest Letters, it is nothing to his Word and Truth: Therefore *Christ* tells the *Pharisees*, *It is easier for Heaven and Earth to pass, than one Title of the Law to fail.* If the least *Dot* or *Title* of the Law be prized by *GOD* above all the World, let us take heed of undervaluing the great and glorious Truths of the Gospel, and settle it as a Law upon our Hearts,

that we can never overprize or yield sufficient Praise for any Truth.

Men can praise God for the Blessing of the Field, the Seas, the Womb, and of their Shops; but where is the Man that praises God for this Blessing of Blessings, for Truth, for good Books, and Heavenly Treatises? Men seldom purposely lift up their Hearts and Voices to Heaven, to praise God for the Riches of Knowledge bestowed upon them. In good Books you have Man's Labour, and God's Truths. The Tribute of Thanks is due for both, That God enables Men to so great Labours, and that he conveys such precious Treasure through Earthen Vessels. *David* thought it his Duty to praise GOD for Truth, *Psal m 143. 2.* and hath left it upon Record for our Imitation; He saw such Excellency, and found so much sweet Gain by *Truth*, that he must break out in Praises for it.

Reader, Give over thy old wont of slighting and censuring Mens Labours. Experience hath long since told thee, that no Good comes that Way. Now learn to turn thy Prejudices unto Praises, and prove what will be the Fruit of honouring and praising GOD, for Truths dispensed by his Faithful Servants. Let me tell thee, this is a chief Way to keep Truth still amongst us. If Truths be not received *with the Love of them*, and GOD honoured for them, presently strong *Delusions* come, and Truth must suffer or flee. GOD hath made good that Promise in *Jeremiah*: He hath revealed to us *abundance of Peace and Truth*, and we through Ingratitude have forfeited both. Our Peace is shaken, and who can promise himself with *Hezekiah*, *There shall be Truth and Peace in my Days*. Peace may fail thee, but let not Truth: Every good Christian may and should say with the good King, *There shall be Truth in my Days*, if not Peace and Truth. I will so far honour Truth, as to receive the love of it. I will hold it fast by
Faith,

Faith, hold it forth by Practice, Praise GOD daily for it, and venture all in Defence of it; so did the *Martyrs*, whose Memory is sweet, and whose Reward is great. It is better suffering for Truth, than with Truth; yet if Truth must suffer or can die, better it is to die with Truth, than outlive it.

But that Truth may live, and we live by Truth, let us magnify God much for Truth, for his Word and good Books that spring thence. Some Probably may say, It is enough to praise GOD for his Word, other Books are not *tanti*; Wilt thou praise God for the Sea, and be unthankful for the Rivers and Springs? Wilt thou lift up thy Voice for the great Waters, and be silent for the Silver Drops and Showers? If the former Rain affect thee, be not ingrateful for the latter, God would have Men to value his Servants, and praise him for their Labours.

But they have Errors in them.

Be it so: shall we refuse to praise GOD for the Flowers and the Corn, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy Delight, here is a Garden without Weeds, a Cornfield without either Cockle or Darnal, Thorn or Thistle. Art thou a *Sincere Convert*, here are Truths suitable, solid and wholeſom; thou mayst feed and feast without fear.

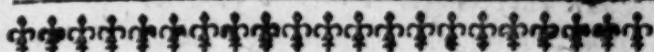
The Author is one of singular Piety, inward acquaintance with GOD, skill'd in the Deceits of Mens Hearts, able to enlighten the dark Corners of the little World, and to give Satisfaction to staggering Spirits. His Work needs not the Purple of another's Commendation to adorn it; but because *Custom*, not *Necessity*, for it is Truth's Prerogative to travel without a Passport (I say) because *Custom* causeth Truth to crave, and to carry *Epistles Commendatory*; know that the Work is weighty, quick and spiritual; and if

thine Eye be single in perusing it, thou shalt find many precious Soul-searching, Soul-quickning, and Soul-enriching Truths in it; yea, be so warned and awakened, as that thou canst not but bless GOD for the Man and Matter, unless thou be possessed with a dumb Devil.

To conclude, *Christian Reader*, Take heed of Unthankfulness; Spiritual Mercies should have the quickest and fullest praises. Such is this work, thou forsoonest it not, thou contributest nothing to the Birth of it; it is a preventing Mercy. By it, and other of the same Nature, God hath made Knowledge to abound, the Waters of the Sanctuary are daily increased and grown deep. Let not the Waters of the Sanctuary put out the Fire of the Sanctuary. If there be no Praise, there is no Fire. If thy Head be like a Winter's Sun, full of Light, and Heart like a Winter's Earth, without Fruit, fear lest thy Light end in utter Darkness; and the Tree of Knowledge deprive thee of the Tree of Life. The LORD grant thou mayest find such Benefit by this Work, as that thy Heart may be ravished with Truth, and raised to praise GOD to purpose, and made to pray, LORD, *still send forth thy Light and Truth, that they may lead us.* So prays,

Thine in Christ,

W. GREENHILL.



A N
INTRODUCTION
 T O T H E
W O R K.

THE Knowledge of Divinity is necessary for all Sorts of Men, both to settle and establish the good, and to convert and fetch the Bad. God's Principles pull down Satan's false Principles set up in Mens Heads, Loved and beloved with Mens Hearts, and defended by their Tongues; whilst strong Holds remain unshaken, the Lord Jesus is kept off from conquering of the Soul.

Now Spiritual Truths are either such as tend to enlarge the Understanding, or such as may work chiefly upon the Affections. I pass by (in this known Age) the first of these, and being among a People, whose Hearts are hard enough, I begin with the latter sort: For the Understanding, altho' it may literally, yet it never savingly entertains any Truth, until the Affections be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, That there is one most glorious God.

Secondly, That this God made all Mankind at first in *Adam*, in a most glorious Estate.

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Thirdly,

Ⓜ *An Introduction to the Work.*

Thirdly, That all Mankind are now fallen from that Estate, into a bottomless Gulf of Sin and Misery.

Fourthly, That the LORD JESUS CHRIST is the only Means of Redemption out of this Estate.

Fifthly, That those that are saved out of this woful Estate by Christ, are *very few*, and those few are saved by much Difficulty.

Sixthly, That the greatest Cause why so many die, and perish in this Estate, is from *themselves*: Either,

1. By reason of their bloody *Ignorance*, they know not their Misery: Or,

2. By Reason of their carnal *Security*: they feel not, they groan not under their Sin and Misery.

3. By reason of their carnal *Confidence*, they seek to help themselves out of their Misery by their own Duties, when they see or feel it: Or,

4. By reason of their *false Faith*, whereby they catch hold upon, and trust unto the Merits of Christ too soon, when they see and feel they cannot help themselves.

THE *Sincere Convert.*

CHAP. I.

There is One most Glorious GOD.

Exod. xxxiii. 18. *I beseech thee, shew me thy Glory.*

THIS is the first Divine Truth, and there are these Two Parts considerable in it :

1. That there is a GOD.
2. That this GOD is *most Glorious*.

I will begin with the First Part, and prove (omitting many Philosophical Arguments) that there is a God, a *True God*; for every Nation almost in the World, until Christ's coming, had a several God: Some worshipped the Sun, some the Moon, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto: Some the *whole Heavens*: As some worshipped the Fire, some the brute Beasts, some *Baal*, some *Moloch*. The Romans (saith *Varro*) *Plin. lib. 11.* had 6000 gods, who imprisoning *Nat. Hist.* the Life of Nature, were given up to Sins against Nature, either to worship Idols of Man's Invention, as the Ignorant, Rem.

Rom. 11. or, *God and the Angels* in those Idols, as the Learned did: But these are false gods.

I am now to prove that *there is one True God*, the Being of Beings, or the First Being. Altho' the proving of this Point seems needless, because every Man runs with the Cry, and saith, *There is a God*, yet few thoroughly believe this Point. Many of the Children of God, who are best able to know Mens Hearts, because they only study their Hearts. feel this Temptation, *Is there a God?* Bitterly assaulting them sometimes. The Devil will sometimes undermine, and seek to blow up the strongest Walls and Bulwarks: The Light of Nature indeed shews, that there is a God; but how many are there, that by foul Sins against their Conscience, blot out and extinguish almost all the Light of Nature? And hence tho' they dare not conclude, because they have some Light, tho' dim; yet if they saw their Heart, they might see it secretly suspect, and question *whether there be a God*. But grant that none questions this Truth, yet we that are Builders must not fall to a Work without our main Props and Pillars: It may appear therefore, that there is a God, from these grounds:

First, *From the Works of God*, *Rom. 1. 20.* when we see a stately House, altho' we see not the Man that built it, altho' also we know not the Time when it was built, yet will we conclude thus, Surely some wise Artificer hath been working here: Can we, when we behold the stately Theatre of Heaven and Earth, conclude other, but that the Finger, Arms and Wisdom of God hath been here, altho' we see not him that is invisible, and altho' we know not the Time when he began to build. Every Creature in Heaven and Earth is a loud Preacher of this Truth: Who set those Candles, those Torches of Heaven on the Table? Who hung out those Lanthorns in Heaven, to enlighten a dark World? Who can make the Statue,

tute of a Man, but one wiser than the Stone out of which he is hewn? Could any frame a Man, but one wiser and greater than Man? Who taught the Birds to build their Nests, and the Bees to set up, and order their Commonwealth? who sends the Sun Post from one End of Heaven to the other, carrying so many thousand Blessings to so many thousands of People and Kingdoms? What Power of Man or Angels can make the least Pile of grass to grow, put Life into the least Fly, if once dead? There is therefore a Power above all created Power, which is GOD.

Secondly, *From the Word of GOD*, there is such a Majesty stirring, and such Secrets revealed in the Word, that if Men will not be wilfully blind, they cannot but cry out. *The Voice of GOD, and not the Voice of Man.* Hence Calvin undertakes to prove the Scripture to be the Word of GOD, by Reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee? And that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? Now that Word which tells thee the Thoughts of thy Heart, can be nothing else but the Word of an All-seeing GOD, that searcheth the Heart.

Again, that Word which quickneth the Dead, is certainly GOD's Word; but the Word of GOD ordinarily preached, quickneth the Dead: it maketh the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk; those that never felt their Sins to load them, to Mourn: Those that never could pray, to breathe out unutterable groans and sighs for their sins.

Thirdly, *From the Children begotten of GOD*: for we may read in Mens Foreheads, as soon as ever they are born, the Sentence of Death: and we may see by Mens Lives, what hellish Hearts they have. Now there is a Time that some of

this monstrous Brood of Men, are quite changed and made all new: they have new Minds, new Opinions, new Desires, new Joys, new Sorrows, new Speeches, new Prayers, new Lives: and such a Difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their Sins: And whence came this strange Change? Is it from themselves? No: For they hated this new Life, and these new Men once themselves: Is it because they will be credited thereby? No: Is it to be hated of Father, Mother, Friends, and maligned every where? Is it out of Simplicity, or are their Brains grown Crazy? They were indeed once Fools; and I can prove them all to be *Solomon's Fools*: But even simple Men have been known to be more wise for the World, after they have been made new. But, *Lastly*, Is it now from a slavish Fear of Hell, which works this Alteration? Nothing less, they abhor to live like slaves in *Bridewell*, to do all for fear of the Whip.

Fourthly, *From GOD's Register, or Notary, which is in every Man*: I mean the Conscience of Men, which telleth them there is a GOD: and altho' they silence it sometimes, yet in Thunder-time, or great Plague, as *Pharaoh*, or at the Day of Death, then they are near GOD's Tribunal, when they acknowledge him clearly. The fearful Terrors of Conscience prove this, which like a Bailiff arrests Men for their Debts: *Ergo*, there is some Creditor to set it on: sometime like a Hangman, it torments Men: *Ergo*, there is some strange Judge that gave it that Command. Whence arise these dreadful Terrors in Men? Of themselves? No surely, all desire to be in Peace, and to live and sleep in a whole Skin: Comes it from Melancholly? No: for Melancholly comes on by degrees: These Terrors of Conscience surprize the Soul suddenly at a Sermon, suddenly after

after the committing of some secret foul Sin. Again, Melancholly sadness may be Cured by Physick; but many Physicians have given such Men over to other Physicians. Melancholly sadness may be born, but a wounded Spirit who can bear? Thus you see, that *there is a God*: but who ever saw God, that every one is bold to affirm, that there is a God? Indeed his Face was never seen by mortal Man: but his Back-parts have been seen, are seen, and may be seen by all the World, as hath been proved.

Object. All Things are brought to pass by second Causes.

Answer. 1. What though? Is there no Master in the House; because the Servants do all the Work? This great GOD maintains State, by doing all by the Creatures subjection; yet sometimes we may cry out in beholding some special Pieces of his Administration, here is the Finger of GOD.

2. What though there be such Confusion in the World, as that shillings stand for Pence, and Counters stand for Pounds, the best Men are bought and sold at a low Rate, and worst Men prized and preferred; yet if he had Eyes to see and conceive, we should see an Harmony in this Discord of Things. God is now like a wise Carpenter, but hewing out his Work: There is a Lumber and Confusion, seemingly among us, let us stay till the Day of Judgment, and then we shall see the infinite Wisdom in fitting all this for his own Glory, and for the Good of his People.

Object. But if there be a God, why hears he not his People's Prayers? Why doth he forget them when they have most need of him?

Answer. Noah's Dove returns not presently with an Olive Branch of Peace in his Mouth. Prayers sometimes that speed well, return not presently for want of Company enough to fetch away that

that abundance of Meroy which God hath to give. The Lord ever gives them their asking in Money, or Money-worth, in the same thing, or a better. The Lord ever gives his importunate Beggars their Desires, either in Peace by little and little, or by Pounds; long he is many Times before he gives, but payeth them Well for their waiting.

*A Discovery of
Atheism.*

Use 1. This is an Use of Reason, proof to all *Atheists*, either in Opinion or Practice.

First, In Opinion; such as either conclude or suspect there is no God. Oh blasphemous Thought? Are there any such Men? Men! Nay Easts, nay Devils, nay worse than Devils; for *they believe and tremble*: Yet the Fool hath said in his Heart, *There is no GOD*. Psalm 14. 1. Men that have little Heads, little Knowledge, without Hearts, as Scholars sometimes of weak Brains, seeing how things come by second Causes, tho' they might believe their Books, yet cannot raise their dull Thoughts to the beholding of a first Cause. Great Politicians are like Children always standing on their Heads, and striking their Heels against Heaven; these think Religion to be but a Piece of Policy, to keep People in Aw: Profane Persons desiring to go on in Sin without any rub or check for Sin, blow out all the Light of Nature, wishing there were no GOD to punish, and are willing to suspect that which is not. Those also that have sinned secretly, though not openly against Nature, or the Light of Conscience. God smites Men for Incest, Sodomy, Self-pollution, with small Blindness. Those also, that are notorious Worldlings, that look no higher than their Barns, no further than their Shops, the World is a Pearl in their Eye, they cannot see a God.

Lastly, I suspect those Men that never found out this Thief, this Sin, that was bred and born with them, nor saw it in their own Hearts; but there

there it lies still in some dark Corner of their Souls, to cut their Throats: These kind of Men, sometimes suspect there is no God. O this is a grievous Sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures, Christ was then an horrible Liar, and an Impostor. Other Sins wrong and grieve God, and wound him, but this Sin stabs the very Heart of God, it strikes at the Life, and is (as much as lies in sinful Man) the Death of GOD, for it saith, *There is no GOD.*

Secondly, This reproveth *Atheists* in Practice, which say, There is a God, and questionn it not, but in Works they deny him. He that plucks the King from his Throne, is as vile as he that saith, He is no King. These Men are almost as bad as *Atheists* in Opinion. And of such Dust-heaps we may find in every Corner, that in their Practice deny God, Men that set up other gods in GOD's room, their *Wealth*, their *Honour*, their *Pleasure*, their *Merits*, their *Backs*, and *Bellies*, to be their gods: Men that make bold to do that against this True God, which Idolaters dare not do against their Idol-gods, and that is, continually to wrong this God: Men that speak not for all they want by Prayer, not return all back again to God by Praise.

Use 2. A Second Use is for Exhortation. O labour to see and behold this God. Is there a God, and wilt thou not give him a good Look? Oh, pass by all the Rivers, till thou come to the Spring-head; wade through all Creatures, until thou art drowned, plunged and swallowed up with God. When thou seest the Heaven, say, Where is that great Builder that made this? When thou hearest of Mutations of Kingdoms, say, Where is the Lord of Host, the great Captain of these Armies? When thou tastest Sweetness in the Creature, or in God's Ordinances, say, Where is Sweetness it self, Beauty it self? Where

is the Sea of these Drops, the Sun of these Beams. Oh that Man saw this God! It is Heaven to behold him; thou art then in a Corner of Hell that canst not, dost not see him, and yet what is less known than God? Methinks when Men hear there is a God about them, they should lye groveling in the Dust, because of his Glory. If Men did see him, they would speak of him, who speaks of God? nay, Men cannot speak to God but as Beggars have learned to Cant, so many Men to pray. Oh! Men see not God in Prayer and therefore they cannot speak to God by Prayer. Men sin, and God frowns (which makes the Devils to quake;) yet Men's Hearts shake not, because they see him not.

Use 3. Oh, make choice of this God, as thou choosest God. What tho' there be a God, if he be not thy God, what art thou the better? Down with all thy Idol-gods, and set up this God: If there be any Creature that ever did thee any good, thou shalt see not a work for thy God, love that, thou shalt on that, as thy God. If there be any thing that can give thee any Succour on thy Death-bed, when thou art departed from this World, take that to be thy God. Thou mightest have been born in Judea, and never have heard of this true God but worshipped the Devil for thy God; Others therefore make Choice of him alone to be thy God. Give away thy self wholly and for ever to him, and he will give away his whole self verlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by thy strongest Oaths and Bonds in Covenant to be his, and he will enter into Covenant with thee, and so shall thou, *Jer. 40. 5.*

Use 4. The *Fourth Use* is, an Use of Comfort to them that forsake all for this God, thou shalt not lose all for nought; thou shalt not cast away Substance for Shadows, but Shadows for Substance what, *Prov. 8. 13:* When all Comfort is gone

there is a God to Comfort thee. When thou hast no rest here, there is a God to rest in: When thou art dead, he can quicken thee: When thou art weak, he is strong; and when Friends are gone, he will be a sure one to thee.

Thus much of the *First Part* of this Doctrine, of divine Truth, that *there is a God*; now it follows to shew you, that this God is a *most glorious God*, and that in *Four Things* he is Glorious,

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

1. He is Glorious in his *Essence*. *GOD's Essence*.

Now what this Glory is, no Man or Angel hath, doth, or ever shall know: Their Cockle-shell can never comprehend this Sea; he must have the Wisdom of God, and so be a God, that comprehendeth the Essence of God: But though it cannot be comprehended what it is, yet it may be apprehended, that it is Incomprehensible and Glorious, which makes his Glory to be the more admired; as we admire the Lustre of the Sun the more, in that it is so great we cannot behold it.

2. *God is Glorious in his Attributes*, which are those Divine Perfections whereby he makes himself known unto us. Which Attributes are not Qualities in God, but Natures. *God's Wisdom* is God himself, and *God's Power*, is God himself; neither are they diverse things in God, but they are diverse only in regard of our Understanding, and in their regard of their different Effect on different Objects. God punishing the Wicked, is the Justice of God; God compassionating the Miserable, is the Mercy of God.

Now the Attributes of God, (omitting curious Divisions, are these,

1. He is a *Spirit*, or a spiritual

God, *John 4. 24.* therefore ab- *An Explana-*
hors

tion of God's Attributes. hors all Worship, and all Duties performed without the Influence

of the Spirit; as to confess thy Sins without Shame or Sorrow, and to say the Lord's Prayer without Understanding, to hear the Word that thou mayest only know more, and not that thou mayest be affected more. Oh, these Carcasses of holy Duties are most odious Sacrifices before GOD.

2. He is a *Living God*, whereby he liveth of himself, and gives Life to all other Things. Away then with thy dead Heart to this Principle of Life to quicken thee, that his Mighty Power may pluck thee out of thy Sepulchre, unloose thy grave Locks, that so thou mayest live.

3. He is an *Infinite God*, whereby he is without Limits of Being, 2 Chron. 6. 8. Horrible therefore is the least Sin that strikes an infinite great God, and lamentable is the Estate of all those with whom this God is angry: thou hast infinite goodness to forsake thee, and infinite Power and Wrath to set against thee.

4. He is an *Eternal God*, without Beginning or End of Being, Psalm 80. 1. Great therefore is the Folly of those Men that prefer a little short Pleasure before this Eternal God, that like Esau sell away an Everlasting Inheritance for a little Pottage for a base Lust and Pleasure of it.

5. He is an *All-sufficient God*, Gen. 17. What lack you therefore, you that would fain have this God, and the love of this God, but you are loath to take the pains to find him, or to be at the Cost to purchase him with the loss of all? Here is Infinite, Eternal, present Sweetness, Goodness, Grace, Glory, and Mercy to be found in this God: Why post you from Mountain to Hill? Why spend you your Money, your Thoughts, Time, Endeavours, on Things that satisfy not? Here is thy Resting place. Thy Clothes may warm thee, but they cannot feed thee: thy Meat may

feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee: thy Money may maintain thee, but cannot comfort thee, when Distresses of Conscience and Anguish of Heart come upon thee: This God is Joy in Sadness, Light in Darkeness, Life in Death, Heaven in Hell. Here is all thine Eye ever saw, thine Heart ever desired, thy Tongue ever asked, thy Mind ever conceived. Here is all Light in this Sun, and all Water in this Sea, out of whom as out of a Chrystal Fountain, thou shalt drink down all the refined Sweetness of all Creatures in Heaven and Earth, for ever and ever. All the World is now seeking and trying out themselves for Rest, here only it can be found.

6. He is an *Omnipotent God*, whereby he can do whatever he will: Yield therefore, and stand not out in the sinful or subtil close Maintenance of any one Sin against this God so powerful, who can crush thee at his Pleasure.

7. He is an *All seeing God*: He knows what possible can be, or may be known: approve thyself therefore to this God only in all thy Ways. It is no Matter what Men say, censure or think of thee. It is no Matter what thy Fellow-actors in this Stage of the World imagine: *God is the great Spectator* that beholds thee in every Place: God is thy Spy, and takes compleat notice of all the Actions of thy Life: and they are in Print in Heaven, which that great Spectator and Judge will open at that great Day, and read aloud in the Ears of all the World. Fear to sin therefore in secret, unless thou canst find out some dark hole, where the Eye of God cannot discern thee. Mourn for thy secret Neglect of Holy Duties; Mourn for thy secret Hypocrisy, Whoredom, Profaneness, and with Shame in thy Face, come before this God for Pardon and Mercy. Admire and wonder at his Patience, that having seen thee, hath not damned thee.

8. He

8. He is a *True God*, whereby he means to do as he saith. Let every Child of GOD therefore know to his Comfort, that those Things which he hath not under *Feelings*, but under a *Promise* shall one Day be all made good; and let all Wicked Men know, whatever Threatning GOD hath denounced, whatsoever Arrows are in the Bow-string, will one Day fly, and hit and strike deep, and the longer the Lord is a drawing, the deeper Wound will God's Arrow (that is, God's *Threatning*) make.

9. He is an *Holy God*, be not ashamed therefore of Holiness, which if it ascend above the common strain of Honesty, the blind and mad World accounts it Madness, *If the righteous*, that is, those that be most Holy, be scarcely saved, *where shall the Ungodly and Sinner appear*.

1 Peter 4. 18. Where? Not before Saints and Angels, for Holiness is their Trade; not before the Face of the Man Christ Jesus, for Holiness was his *Meat and Drink*; not before the Face of a blessed God, for Holiness is his Nature; not in Heaven, for no unclean thing crawls there, they shall never see God, Christ, Saints, Angels, or Heaven, to their Comfort, that are not Holy. Wear therefore that as thy Crown now, which will be thy Glory in Heaven, and if this be to be *Vile*, be more *Vile*.

10. He is a *Just and Merciful God*, just in himself, and so will punish all Sin, Merciful in the face of Christ, and so will punish no Sin. A just God against an hard-hearted Sinner, a Merciful God towards an humble Sinner: God is not all Mercy, and no Justice; nor all Justice, and no Mercy: Submit to him, his Mercy embraceth thee, Resist him, his Justice pursues thee. When a Child of God is humbled indeed, commonly he makes God a hard-hearted cruel God, loth to help, and saith, Can such a Sinner be pardoned: A wicked Man that was never humbled, makes

God

God a God of Clouts, one that (howsoever he speaks heavy Words, yet he is a Merciful God) and will not do as he saith, and he finds it no difficult work to believe the greatest Sin may be pardoned: Conceive therefore of him as you have heard.

Thirdly, God is glorious in his *Persons*, which are Three, *Father* begetting, *Son* begotten, and the *Holy Ghost*, the Third Person, proceeding. Here the *Father* is called the Father of *Glory*, Eph.

1. Christ is called the Lord of *Glory*, 1 Cor. 2: and the Spirit is called the Spirit of *Glory*, 1 Pet.

4. The *Father* is glorious in his great Work of *Election*; the *Son* is glorious in his Work of *Redemption*; the *Holy Ghost* is glorious in his Work of *Application*. The *Father* is glorious in choosing the House, the *Son* is glorious in buying the House, the *Spirit* is glorious in dwelling in the House, that is, the Heart of a poor lost Sinner.

4. He is glorious in his *Works*, in his Works of Creation, and in his Works of Providence and Government: Wonder therefore that he should so vouchsafe to look upon such Worms, such Dung-hills, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself, and all that he is worth unto us. O fear this God, when ye come before him. People come before God in Prayer, as before their Fellows, or as before an Idol. People tremble not at his Voice in the Word. A King or Monarch will be served in State, yet how rudely, how slovingly do Men go about every holy Duty?

Thus much of the *First* principal Head, *That there is one most glorious God*. Now we are to proceed to the *Second*, viz.

C H A P. II:

Doct. **T**hat this God made all Mankind at first in a most glorious and happy Estate like unto himself.

For

For the opening of which Assertion, I have chosen this Text, Eccles. 7. 29. *God made Man Righteous*, which clearly demonstrates, That God made all Mankind at first in *Adam*, in a most Glorious, Happy, and Righteous Estate; Man when he came first out of God's Mint, shined most glorious. There is a marvellous Glory in all Creatures, (the Servants and Household-stuff of Man) therefore there was a greater Glory in Man himself, the End of them. God called a Parliament and gathered a Council when Man was to be made and said, *Come, let us make Man in our own Image*, as tho' all the Wisdom of the Trinity should be seen in the Creation of Man:

Quest. *Wherein did the Glory or Blessedness of Man appear?*

Ans. In the Impression of God's Image upon him, Gen. 1. 26. Can there be any greater Glory for a *Joseph*, for a Subject, than to be like his Prince?

Quest. *What was the Image of God?*

Ans. The School-men and Fathers have many Curious, (yet not necessary) tho' Difficult Questions about this, I will omit all theirs, and tell you only what is the Apostle's Judgment, Col. 3. 20. Eph. 4. 13. out of which the general Description of God's Image may be thus gathered:

It is a Man's Perfection of Holiness, resembling God's admirable Holiness, whereby only Man pleaseth God.

The Image of God in Man.

For all other inferior Creatures did carry the works and Footsteps of God's Power, Wisdom, Goodness, whereby all these Attributes were seen. Now the most perfect Attributes of God, that is, his Holiness, that he would have only appear in, and be made manifest by Man, his best inferior Creature, as a King's Wisdom and Bounty appears in managing the Affairs of all his Kingdom; but his Royal, Princely, and most Eminent Perfection,

sons, appear in the Face and Disposition of his Son; next under him; but more particularly this Image of God appeared in these Four Particulars.

1. In Man's *Understanding*, thi was like unto God's. Now God's Image here chiefly consisted in this Particular, viz. As God saw himself, and beheld his own Infinite endless Glory and Excellency: So Man was privy to God's Excellency, and saw God most gloriously, as *Moses*, tho'a sinful Man, saw him Face to Face, much more *Adam*, a perfect Man, God loving Man, could do no less than reveal himself to Man.

2. In his *Affections*, the Image of God chiefly appeared in two Things.

First, As God seeing himself, loved himself, so *Adam* seeing God, loved this God more than the World, more than himself. As Iron put into the Fire seems to be nothing but Fire, so *Adam* being beloved of God, was turned into a Lump of Love, to love God again.

Secondly, As God delighted in himself, *Prov.* 8. so did *Adam* delight in God, took sweet Repose in the Bosom of God. Methinks I see *Adam* went up in the continual EXTASIES in having God.

Thirdly, In his *Will*, the Image of God chiefly appeared in two Things.

1. As God only willed himself, as his last end, so did *Adam* will God as his last end, not as Man doth now.

2. As God willed nothing but good, so did *Adam* will nothing but good, for God's Will was his.

4. In his *Life*, God's Image did appear thus, That even as God, if he had assumed Mans Nature, would have lived outwardly; so did *Adam*; for God would have lived according to his own Will, Law, and Muse, so did *Adam*; *Adam's* Body was the Lanthorn, through which Holiness like a

Lamp burning in his Heart shined : this was God's Image, by Means of which (as it is said in the Description) he pleaseth God : Similitude being the ground of Love. And hence God did most dearly Love him, and highly Honour him to be Lord over all Creatures ; hence no Evil could hurt him, here was no Sorrow, no Sickness, no Tears, no Fears, no Death, no Hell, nor ever would have been, if they had stood,

Object. *How was this Estate ours?*

Ans. As Christ's Righteousness is a Believer's by Imputation; tho' he never performs it himself; so Adam's Righteousness and Image was imputed to us, and accounted ours, for Adam received our Stock or Patrimony, to keep it for us, and convey it to us. Hence he proving Bankrupt we lost it. But we had it in his Hands, as an Orphan may have a great Estate left him, tho' he never receive one Penny of it from him that was his Guardian, that should have kept it for him, and conveyed it to him:

Use 1: Here see the horrible Nature of Sin, that plucks Man down by the Ears from his Throne, from his Perfection; tho' never so great. Adam might have pleaded for himself, and have said, *Altho' I have sinned, yet it is but one, and the first Fault; Lord, behold, I am thy First-born. Oh! pity my poor Posterity, who are for ever undone, if thou forgive not?* Yet see one Sin weighs him down, and all his Posterity (as we shall hear) into Eternal Ruin.

Use 2. Hence learn, how justly God may require perfect Obedience to all the Law of every Man, and Curse him if he cannot perform it, because Man was at first made in such a glorious Estate, wherein he had Power given him to please God perfectly. God may therefore require this Debt of perfect Obedience. Now Man is broke, and in Prison, in Hell must he ly for ever, if he cannot pay Justice every Farthing, because God trusted

God's trusted him with a stock, which if he had well improved, he might have paid all.

Use 3. See what Cause every Man hath to lament his miserable Estate he is now fallen into. For Beggar's Children to live Vagrants and Poor, is not so lamentable, as for great Prince's Children to become such. One never in Favour with the Prince, grieves not as he doth, that was once in Favour, but now cast out, Man is now rejected of God, that was beloved of God, he is now a Runagate up and down the Earth, that was once a Prince, and Lord of all the World. This is one Aggravation of the damned Sorrows. Oh! the Hopes, the Means, the Mercies, that once I had. Can these, do these lament for the Loss of their bare Hopes and common Mercies? Lord, what Hearts then have Men that cannot, do not, that will not lament the loss of such *Special* high Favours now gone, which once they had? It is said, That those that saw the glory of the first Temple, wept when they saw the glory of the Second, and how Inferiour it was to the First. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh! think of the Temple burnt, the glory of God now vanished and lost.

Use 4. This speaks Comfort to all GOD's People, if all *Adam's* Posterity were perfectly Righteous in him, then thou that art of the Blood Royal, and in Christ, are perfectly Righteous in him, much more in as much as the Righteousness of the second *Adam* exceeds the First, so art thou more happy, more holy in the second *Adam*, than ever the First in himself was. He might lose all his Righteousness, but the second *Adam* cannot, but not. So that if Christ may be damned, then thou mayest, else not.

Use 5. This likewise reproveth three Sorts of People.

A Threesfold Reprehension. 1. Such as are ashamed of Holiness. Lord, what Times are we fallen into now? The Image of God, which was once Mens glory is now their shame: and Sin, which is Mens shame, is now their glory. The World hath raised up many false Reports of Holy Courses, calling it Folly and Preciseness, Pride, Hypocrisy, and that whatsoever shews Men may make, they are as bad as the worst, if their Sins were writ in their Foreheads. Hence it cometh to pass, that many a Man who is almost perswaded to be a new Man, and to turn over a new Leaf, dares not, will not for shame of the World enter upon Religious Courses. What will they think of me then, (saith he) Men are ashamed to refuse to drink Health and hence maintain them lawful. Our gallants are ashamed to stay a Mile behind the Fashion. Hence they will defend open and naked Breasts and strange Apparel, as Things comely. O Time servants! that have some Conscience that desire to be Honest, and to be Reputed so, yet conform themselves to all Companies: if they hear others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy Discourse in bad Company; and they will pretend Discretion, and we must not cast Pearls before Swine; but the bottom of the Business is, they are ashamed to be Holy. O fearful! Is it a shame to be like God? O sinful Wretches! It is a Credit to be any Thing but Religious, and with many Religion is a shame. I wonder with what Face thou dardest pray, with what Look thou wilt behold the Lords glory at the last Day, who are ashamed of him now that will be admired of all Men, Angels and Devils then? Do'st thou look for Wages from Christ that art ashamed to own Christ, or to wear his Livery?

2. It reproves them that hate Holiness, which is more than to be ashamed of it.

3. It reproveth them that content themselves with a certain measure of Holiness. Perfect Holiness was Adam's Image, whereby he pleased God, and shall a little Holiness content thee?

Now there are these Three Sorts of them.

1. The Formalist, who contents himself with some Holiness, as much as will Credit him.

Men that content themselves with a certain Measure of Holiness, and go no further.

The Form and Name of Religion is *honos*, Honour sometimes; but the power and practice of it is *onus*, a Burden: Hence Men take up the first, and shake off the second. And indeed the greatest Part take up this Course of Life; if they have no goodness, they should be the scorn, shame, and Table-talk of the Times; therefore every Man will, for his Honour's sake, have his *Frame*. Now this Form is according to the Mould wherein he is cast: If his Acquaintance be but Civil, he will be like them; if they be more Exact, as to *Pray, Read, Confer*, he will not stay one Inch behind them: If to be better than his Companions, to bear the Bell before them will Credit him, he will be so whatever it cost him; but yet he never will be so exact in his Courses as to be hated for it, unless he perceives the Hatred he contracts from some Men, shall be recompensed with the more Love and Credit by other Men. He Disguiseth himself according to the Places, or Company he come into. King *Jeash* was a good Man, so long as *Jeboiada* the Priest lived. If a little Religion will serve to Credit Men, that shall serve for that Time, if more in another Place, you shall then have them commending good Men, good Sermons, good Books, and drop forth two or three god Sentences, what will they think of him then? They cover themselves over with these Fig-leaves of

common Honesty, to cover their Nakedness. They bait all their Conyses over with Honesty that they may catch for the Flesh only for Credit.

One may trap these People thus, follow them to their Private-houses, there is *Wordliness*, *Possession*, *Looseness*; and to their Private-chambers there they ordinarily neglect and shuffle over Duties to their private vain Thoughts. In this trading-house you shall then see the *Stage-players* their Shop-windows are shut: here no Honesty is to be seen scarce, because their Gain, their Respect, comes not in at this Door where none holds them. Let either Minister, or any faithful Friend, Search, Try, Discover, Accuse and Condemn these Men, as rotten (tho' gilded) Posts, unsound hollow-hearted Wretches, their Hearts will smell like Toads, and hiss like Snakes, and bark like Dogs, against them that thus Confront them, because they rob them of their God they loved, their Gain is gone.

2. *The Guilty, Self-condemned Sinner*, goes further than the *Formalist*, and content himself with so much *Holiness* as will quit him and hence all the *Heathen* had some Religion, because they had some Conscience to trouble them. *Rom. 2: 1.* This Man if he hath lived in many Sins, and begins to be wrack'd and troubled with them, he will then confess and forsake those roving Sins; but how? As a Dog doth his Master not because he hates his Carrion, but because he fears the Cudgel; he performs holy Duties, not because he will use them, but because he must use them, there is not quiet else. If Conscience is still, he omits Duties: If Conscience cry and stir he falls to Duties; and so hath his good Mood. Conscience hath his Fits: They boast and cry over Hypocrites, because the *Holiness* they have is not a bare Shew; no, but it is to stop thy Conscience, and only to quiet their Clamours of that the cost Bribe, and so quiet (the Bailiff) thy Conscience.

Science, by thy *Praying, Hearing, and Sorrowing*; but God thy Judge hath heavy Things to lay to thy Charge; before whom thou shalt shortly with Dread appear.

3. *The Pinching Devout Hypocrite*, that being pursued with the fear of Hell, goes further, and labours for just so much *Holiness* as will save him only, and carry him to Heaven at last; hence the young Man in the Gospel came with that great Question to Christ, which many unsound Hearts come with to Ministers now, *What he should do to inherit Eternal Life?* These People sets up such a Man in their Thoughts to be a very honest Man, and one doubtless that shall be saved, and hence they will take him to be their Copy and Sampler; and labour to do as he doth, and to live just as he lives, and to hold Opinions as he holds, and so hope to be saved. They will ask very inquisitively, *What is the least Measure of Grace, and the least Grain of Faith?* And the best Sermons are not such as humble them most, but such as flatter them best, wherein they may hear how well good Desires are accepted of God, which if they hear to be of that Virtue to save them, God shall be served only with good Desires, and the Devil indeed all their Life-time.

Thus they pinch God, they labour not after so much *Holiness* as will honour Christ, but after just so much as will bear their Charges to Heaven, and save themselves. For this is one of the greatest differences betwixt a Child of God and an Hypocrite. In their Obedience, the one takes up Duties out of love to Christ, to have him: And hence he mourns daily, because Christ is no greater Gainer by him: the other out of love to himself, meerly to save his own Soul: And hence mourns for his Sins, because they may damn him. Remember that Place therefore, *1 Cor. 15. ult.*

Use 6. Lastly, Labour to get this Image of God renewed again. Honest Men will labour to pay their

their Debts, this is God's Debt. How do Men labour to be in the Fashion? better to be out of the World, than out of the Fashion. To be like God is Heavens Fashion, Angels Fashion, and it will be in Fashion one Day, when the Lord Jesus shall appear. Then if thou hast the Superscription and Image of the Devil, and not the Image of God upon thee, God and Christ will never own thee at that Day. Labour therefore to have God's Image renewed again, and Satan's cast out, seek not as many do, to purchase such and such a grace first; but,

How to gain the Image of God. 1. Labour to mortify and subdue that Sin, which is opposite in thine Heart to that Grace, *First, Put off the old*

Man, and then put on the new Man, Eph. 4.

2. Labour for a tender melting Heart for the least Sin. God is then only fit to receive the Impression, when it is tender, and is melted; when thine Heart is heated therefore at a Sermon, cry out, *Lord, now strike, now imprint thine Image upon me.*

3. Labour to see the Lord Jesus in his glory, *Rom. 6. 7.* For as wicked Men looking upon the evil Example of great Ones in the World, that will bear them out, grow like them in Villany; so the very beholding the glorious grace in Christ, this great Lord of Glory, transformeth Men into his Image, *2 Cor. 3. 17, 18.* As the *Glass* set full against the Sun, receive not only the Beams, as all other dark Bodies do, but the Image of the Sun. So the Understanding with open Face beholding Christ, is turned into the Image and Likeness of Christ. Men now a days look only to the best Mens Lives, and see how they walk, and rest here. O look higher to this blessed Face of God in Christ, as thine own. As the Application of the Seal to the Wax imprints the Image, so to view the grace of

of Christ as *all* thine, imprints the same Image strongly on the Soul. I come now to the *Third* Principal Head in Order, which I shall insist upon, out of Rom. 3. 23. *All have sinned, and are deprived of the glory of God.* Whence observe,

C H A P. III.

That all Mankind is fallen by Sin, from that glorious Estate he was made in, into a most woful and miserable Condition. The Devil abusing the Serpent, and Man abusing his own free Will, overthrew Adam, and in him all his Posterity by Sin, Gen. 3. 1, 2, 3, &c.

Now Man's Misery appears in these Two Things.

1. His Misery in regard of Sin.

2. His Misery in regard of the Consequence of Sin.

1. His Misery in regard of *Man's Misery in Sin*, appears in these *Particulars* in regard of Sin.

1. Every Man living is born guilty of Adam's Sin. Now the Justice and Equity of God in laying this Sin to every Man's Charge, tho' none of Adam's Posterity personally committed it, appears thus,

First, If Adam standing, all Mankind had stood; then it is equal that he *falling*, all his Posterity should fall. All our Estates were ventured in this Ship, therefore if we should have been partakers of his gains if he had continued safe, it is fit we should be partakers of his loss too.

2. But *Secondly*, We were all in Adam, as a whole Country in a Parliament-man, the whole Country doth what he doth: And altho' we made

no particular choice of *Adam* to stand for us, the Lord made it for us, who being Goodness self, bears more good Will to Man, than he could bear to himself; and being Wisdom self, made the wisest Choice, and took the wisest Course for the good of Man: For this made more for Mens safety and quiet: for if he had stood, all fear of losing our happy Estate had vanished, whereas if every Man had been left to stand or fall for himself, a Man would ever been in fear of falling.

And again, this was the sure Way to have all Men's Estates preserved; for having the Charge of the Estates of all Men that ever should be in the World, he was the more pressed to look the more about him, and so to be more watchful that he be not robbed, and so undo and procure the Curse of so many Thousands against him. *Adam* was the Head of Mankind, and all Mankind naturally are Members of that Head, and if the Head invent and plot Treason, and the Head practise Treason against the King or State, the whole Body is found guilty, and the whole Body must needs suffer. *Adam* was the poisoned Root and Cistern of all Mankind: Now the Branches and Streams being in the Root and Spring Originally, they therefore are tainted with the same poisonous Principles. If these Things satisfy not, God hath a Day coming wherein he will reveal his own righteous Proceedings before Men and Angels, *Rom. 2. 4.*

Use. Oh! that Men would consider this Sin, and that Consideration of it could humble Peoples Hearts. If any mourn for Sin, it is for the most Part for other foul and actual Sins, few for this Sin that first made the Breach, and began the Controversy betwixt God and Man. Next unto the Sin against the *Holy Ghost*, and contempt of the Gospel, this is the greatest Sin that crieth loudest in God's Ears for Vengeance Day and Night against a World.

World of Men. For now Mens Sins are against God in their base and low Estate, but this Sin was committed against *Jehovah*, when Man was at the top of his Preferment. Rebellion of a Traitor on a Dungeon-hill is not so great, as of a Favourite in the Court. Little Sins against Light are made horrible: no Sin by any Man committed was ever against so much Light as *Adam* had. This Sin was the first that ever displeased God. Drunkenness deprives God of the Glory of *Sobriety*, Whoring of *Chastity*, but this Sin darkens the very Sun, defaces all the Image of God, the Glory of Man, and the Glory of God in Man; this is the first Sin that ever did thee a Mischief. This Sin like a great Captain hath gathered together all those Troops and Swarms of Sins that now take hold upon thee. Thank this Sin for an hard Heart thou so much complaineest of: Thank this Sin for that hellish Darkness that overspreads thee. This hath raised Satan, Death, Judgment, Hell and Heaven against thee.

O consider those fearful Sins that are packt up in this one Evil. *The Hainousness of Adam's Sin.*

1. Fearful *Apostacy* from God like the Devil.
2. Horrible *Rebellion* against God in joyning sides with the Devil, and taking God's greatest Enemies Part against God.
3. Woful Unbelief in suspecting God's Threats to be true.
4. Fearful *Blasphemy* in conceiving the Devil (God's Enemy, and Man's Murderer) to be more true in his Temptations, than God in his threatening.
5. Horrible *Pride* in thinking to make this Sin of eating the forbidden Fruit to be a Step and a Stair to rise higher, and to be like God himself.
6. Fearful *Contempt of God*, making bold to rush

rush upon the Sword of the Threatning secretly, not fearing the Plague denounced.

7. Horrible *Unthankfulness*, when God had given him all but one Tree, and yet he must be fingerling that too.

8. Horrible *Theft*, in taking that which was none of his own.

9. Horrible *Idolatry*, in doting upon and loving the Creature more than God the Creator, who is blessed for ever.

You therefore that *now* say, No Man can say Black is your Eye, you have lived Civilly all your Days, look upon this one grievous Sin, take a full view of it, which thou hast never shed one Tear for as yet, and see thy Misery by it, and wonder at God's Patience. He hath spared thee, who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from Heaven pity thee not.

But here is not all, consider
Secondly, Dead in Sin. *Secondly, Every Man is born stark dead in Sin, Eph. 2. 1. He*

is born empty of every inward Principle of Life, void of all graces, and hath no more good in him (whatsoever he thinks) than a dead Carrion hath. And hence it is under the Power of Sin, as a dead Man is under the Power of Death, and cannot perform any Act of Life: Their Bodies are living Coffins to carry a dead Soul up and down in.

'Tis true (I confess) many wicked Men do many good Actions, as Praying, Hearing, Alms-deeds, but is not from any inward Principle of Life.

External Motives like Plummetts on a dead (yet Artificial Clock, set them a running. Jeshu was zealous, but it was only for a Kingdom. The Pharisees gave Alms only to be seen of Men. If One write a Will with a dead Man's Hands decea-

sed,

retly, sed, that Will can hold in no Law, it was not his Will, because it was not writ by him, by any inward Principle of Life of his own. Pride makes a Man preach, Pride makes a Man Hear and Pray sometimes. Self love stirs up strange Desires in Men, so that we may say, This is none of God's Act by his Grace in the Soul, but Pride and Self-love. Bring a dead Man to the Fire, and chase him, and rub him, you may produce some heat by his external working upon him. But take him from the Fire again, and he is soon cold; so many a Man that lives under a sound Minister, under the Lashes and Knocks of a chiding, striving Conscience, he hath some Heat in him, some Affection, some Fears, some Desires, some Sorrows, stirred, yet take him from the Minister, and his chafing Conscience, and he grows cold again presently, because he wants an inward Principle of Life.

Use 2. Which Point might make us to take up a bitter Lamentation for every natural Man: It is said, Exod. 12. 30. *That there was a great Cry in Egypt, for there was not an House wherein there was not one found dead.* Oh Lord, in some Towns and Families, what a World of these are there? Dead Husband, dead Wife, dead Servant, dead Children, walking up and down with their Sins, (as Fame saith some Men do after Death) with their Grave-clothes about them, and God only knows whether ever they shall live again or not. How do Men lament the loss of their dead Friends! O thou hast a precious Soul in thy Bosom stark dead, therefore lament thine Estate, and consider it seriously.

First, A dead Man cannot stir, nor offer to stir: A wicked Man cannot speak one good Word, or do any good Action:

How every Natural Man is Dead while he Lives.
Heaven it self did ly at stake for doing of it, nor offer to shake off his Sins, nor think

think one good Thought : Indeed he may speak and think of good Things, but he cannot have good Speeches, nor good Thoughts ; as an holy Man may think of evil Things as of the Sins of the Times ; yet the Thoughts of those evil things is good, not evil ; *so contra,*

Secondly, A dead Man fears no Danger, tho' never so great, tho' never so near. Let Ministers bring a Natural Man Tidings of the Approach of the devouring Plagues of God denounced, he fears them not.

Thirdly, A dead Man cannot be drawn to accept of the best Offers. Let Christ come out of Heaven and fall about the Neck of a Natural Man, and with Tears in his Eyes beseech him to take his Blood himself, his Kingdom, and leave his Sins, he cannot receive this Offer.

Fourthly, A dead Man is stark blind, *Matth. 23. 37, 38.* and can see nothing ; and stark deaf, and hears nothing ; he cannot taste any thing ; so a natural Man is stark blind, he sees no God, no Christ, no Wrath of the Almighty, no Glory of Heaven. He hears the Voice of a Man, but he hears not the Voice of God in a Sermon ; he favoureth not the things of God's Spirit.

Fifthly, A dead Man is senseless, and feels nothing : So cast Mountains of Sin upon a wicked Man, he feels no Hurt, until the Flames of Hell break out upon him.

Sixthly, A dead Man is a speechless Man, he cannot speak unless it be like a Parrot.

Seventhly, He is a breathless Man ; a natural Man may say a Prayer, or devise a Prayer out of his memory and wit, or he may have few short-winded Wishes : but to pour out his Soul in Prayer, in the Bosom of God with Groans unutterable, he cannot. I wonder not to see so many Families without Family-prayer ; why ? They are dead Men, and ly rotting in their Sins.

Eightly, A dead Man hath lost all Beauty : So
a meer

A meer natural Man hath lost all Glory: He is an ugly Creature in the sight of God, good Men and Angels, and shall one Day be an abhorring to all Flesh.

Nimbley, A dead Man hath his Worms gnawing him. So natural Men have the Worm of Conscience breeding now, which will be gnawing them shortly.

Lastly, Dead Men want nothing but casting into the Grave. So there wants nothing but casting into Hell for a natural Man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a Burying-place for her, to carry her out of his sight: so God may let some fearful Judgment loose, and say to it, *Take this dead Soul out of my Sight*, &c. It was a Wonder that *Lazarus* tho' lying but four Days in the Grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy Sin Twenty, Thirty, perhaps Sixty Years together.

III. Every Natural Man and Woman is born full of all Sin, *Fulness of Sin: Rom. 1. 26.* As full as a Toad, is full of Poyson, as full as ever his Skin can hold, Mind, Will, Eyes, Mouth, every Limb of his Body, and every Piece of his Soul is full of Sin: the Hearts are bundles of Sin, hence *Solomon* saith, *Foolishness is bound up in the Heart of a Child*; whole Treasures of Sin. *An evil Man* (saith *Christ*) *out of the evil Treasure of his Heart, bringeth forth evil Things*: Nay, raging Seas of Sin, *Isa. 20.* Nay, Worlds of Sin, *James 9. 6.* *The Tongue is a World of Mischief*: What is the Heart then? *For out of the abundance of the Heart the Tongue speaketh*: So that look about thee and see, whatever Sin is broached and runs out of any Man's Heart into his Life through the whole World, all those Sins are in thine Heart, thy Mind is a Nest of all these foul Opinions, [Heresies,

Heresies, that ever were vented by any Man: thy Heart is a stinking Sink-hole of all *Atheism, Sodomy, Blasphemy, Murder, Whoredom, Adultery, Witchcraft, Buggery*: So that if thou hast any good thing in thee, it is but a Drop of Rose-water in a Bowl of Poison, where fallen, it is all corrupted.

It is true thou seelest not all these Things stirring in thee at one Time, no more than *Hazael* thought he was or should be such a Blood sucker when he asked the the Prophet *Elisha*, *If he were a Dog?* But they are in thee like a Nest of Snakes in an old Hedge. Altho' they break not out into thy Life, they ly lurking in thy Heart: they are there as a filthy Puddle in a Barrel, which runs not out because thou wantest happily the Temptation or Occasion to broach and tap thine Heart: or because of Gods restraining Grace, by *Fear* and *Shame, Education, good Company*; thou art restraining and building up: And therefore when one came to comfort that famous Picture Pattern and Monument of Gods Justice, *Francis Spira*, by Seven Years horror and grievous Distress of Conscience: When one told him, *He never had committed such Sins as Manasses*, and therefore he was not the greatest Sinner since the Creation, as he conceived. He replied, *That he should have been worse than ever Manasses was, if he had lived in his Time, and had been on his Throne.*

Master *Bradford* would never look upon any ones lewd Life with one Eye, but he would presently return within his own Breath with the other Eye, and say, *In this my vile Heart remains that Sin, which without Gods special Grace I should have committed as well as he.* O men think this might pull down Mens proud Conceits of themselves, especially such as bear up and comfort themselves in their smooch, honest, civil Life, such as through Education have been washed

Man washed from all foul Sins, they were never tainted with Whoredom, Swearing, Drunkenness or Profaneness; and here they think themselves so safe, that God cannot find in his Heart to have it a Thought of damning them.

Oh consider this Point, which may make thee pull thine Hair from thine Head, and turn thy Clothes to Sackcloth, and run up and down with Amazement and Paleness of thy Face, and Horror in thy Conscience, and Tears in thine Eyes: What tho' thy Life be smooth, what tho' thy Out-side, thy Sepulchre be painted: Oh, thou art full of Rottenness of Sin within, guilty not before Men, as the sins of thy life make thee, but before God, of all the Sins that swarm and roar in the whole World at this Day; for God looks to the Heart; guilty thou art therefore of Heart-whoredom, Heart-sodomy, Heart-blasphemy, Heart-drunkenness, Heart-buggery, Heart-oppression, Heart-idolatry, and these are the Sins that terribly provoke the Wrath of Almighty God against thee, Isa. 56. 17. *For the Iniquities of his Covetousness,* (saith our Translation) *I smote him,* but the Hebrew renders it better, *For the Iniquities of his Conscience* (which is the Sin of the Heart and Nature) *I smote him.* As a King is angry and musters up his army against Rebels, not only which brings his Soldiers out to fight, but who keeps Soldiers in the Trenches ready for to fight. Those Sins of thine Heart are already armed to fight against God at the Watch-word of Alarm of any Temptation. Nay, I dare affirm, and will prove it, that these Sins provoke God to Anger, and are as bad, if not worse than the Sins of thy Life.

I. The Sin of thine Heart

Nature, it is the Cause, the Womb that contains, breeds, brings forth, sucks all the bitter, all the Troops of

Sins of the Heart worse than Sins of the Life.

Sins

Sins that are in the Life, and therefore giving Life and Being to all other, it is the greatest Sin.

2. Sin is more abundantly in the Heart, than in the Life. An actual Sin is but a little Branch made by the Sea of Sin in thine Heart, where Sin, all Poison is met and mingled together. Every actual Sin is but a shred broken off from the great bottom of Sin in the Heart; and hence Christ saith, *Out of the abundance of the Heart the Mouth speaketh; and out of the evil Treasure the Heart, we bring forth evil Things.* A Man spending Money (I mean Sin in the Life) is adding to his Treasure of Sin in the Heart.

3. Sin is continually in the Heart: Actual Sins of the Life fly out like Sparks, and vanish; but this Brand is only glowing within; the Toad spits out Poison sometimes, but it retains and keeps a poisonous Nature always. Hence the Apostle calls *Sin that dwells in me*; that is, which always lies and remains in me. So that in regard of the sins of thy Heart thou dost rend in Pieces at break, 1. All the Laws of God. 2. At one clock. 3. Every Moment of thy Life. Oh! methinks the Thought of this might rend an Heart of Rock in pieces, to think I am always grieving GOD at all Times, whatsoever I do.

4. Actual Sins are only in the Life and outward Porch, Sins of the Heart are within the inward House. One Enemy within the City is worse than many without. A Traitor on a Throne, is worse than a Traitor in the open Field. The Heart is Christ's Throne. A Swine in the best Room is worse than in the outward House. More I might say, but thus you see Sins of the Life are not so bad, nor provoke GOD's Wrath so fiercely against thee, as the Sins of the Heart: Mourn therefore not so much, that thou hast not been so bad as others are, but look upon thy black Feet, look within thine own Heart and lament that in regard of the Sins *there*, thou

as bad as any: Mourn not so much merely that thou hast sinned, as that thou hast a Nature so sinful, that it is thy Nature to be proud, and thy Nature to be vain and deceitful, and loth not only thy Sins, but thy self for sin, being Brimfull of Unrighteousness. But here is not all; consider *Fourthly*,

4. That *whatever a Natural Man doth is Sin*, as the Inside is full, so the outside is nothing else but sin, at least in the sight of an Holy God, tho' not in the sight of blind sinful Men: Indeed he may do many things which for the Matter of them are good, as he may give *Alms, Pray, Fast, come to Church*, Luke 18. but as they come from him they are sin; as a Man may speak good Words, but we cannot endure to hear him speak; because of his stinking Breath which defiles them: some Actions indeed from their general Nature are indifferent, for all Indifferencies ly in generals, but every deliberate Action considered in *Individuo*, with all its Circumstances, as *Time, Place, Motive, End*, is either morally good, or morally evil, as may be proved easily: Morally good in good Men, morally evil in unregenerate and bad Men: For let us see particular Actions of wicked Men.

Every Action is sinful, as coming from a Natural Man.

1. All their Thoughts are only evil, and continually, *Gen. 6. 5.*

2. All their Words are sins, *Psalms 50. 16. Rom.*

9. Their Mouths are open Sepulchres, which smell filthy when they be opened.

3. All their Civil Actions are Sin, as their Eating, Drinking, Buying, Selling, Sleeping, and Ploughing, *Prov. 25. 4.*

4. All their Religious Actions are sins, as coming to Church, Praying, *Prov. 15. 8, 9. 28. 9. Isa. 13:* Fasting and Mourning, roar and cry out of thy self till Dooms-day, they are sins, *Isa. 58.*

5. All

5. All their most Zealous Actions are sins, *Jehu* who killed all *Baal's* Priests, because his Action was outwardly and materially good, therefore God rewarded him with temporal Favour; but because he had a Hawk's Eye to get and set a Kingdom to himself by this means, and so was Theologically Evil, therefore God threatens to be revenged upon him, *2 Kings* 10.

6. Their Wisdom is Sin. Oh! Men are often commended for their Wisdom, Wit and Parts; yet those Wits, and that Wisdom of theirs is false, *Rom. 8. The Wisdom of the Flesh is Enmity against God.*

Thus all they have or do are sins: For, how can he do any good Action whose Person is filthy? A corrupt Tree cannot bring forth good Fruit: thou art out of Christ, therefore all thy good Things, all thy Kindnesses done unto the Lord and for the Lord, as thou thinkest, are most odious to him. Let a Woman seek to give all her Content to her Husband that may be, not out of any Love to him, but only out of Love to another Man, he abhors all that she doth. Every wicked Man wants an inward Principle of Love to God and Christ; and therefore, tho' he seeks to honour God never so much, all that he doth being done out of Love to himself, God abhors all that he performs. All the good Things a wicked Man doth are for himself, either for Self-credit, or Self-ease, or Self-contentment, or Self-satisfaction: He sleeps, prays, hears, speaks, professeth for himself alone; hence acting always for himself, he committeth the highest Degree of Idolatry: he plucks God out of his Throne, and makes himself a God, because he makes himself his last End in every Action: For a Man puts himself in the Room of God, as well by making himself his *Finis ultimus*, as if he should make himself his *Primum Principium*, *Mark* 20. 13. Sin is a forsaking or departing from God. Now every

atural Man remaining always in a state of separation from God, because he always wants the Bond of Union, which is *Faith*, is always sinning, *Deut.* 28. God's Curse lies upon him; therefore he brings out nothing but Briars and Thorns.

Object. But thou wilt say, if our Praying and Hearing be Sin, why should we do these Duties? We must not sin.

Ans. 1. Good Duties are good in themselves, although coming from thy vile Heart, they are Sins. Why good Duties must be performed, tho' ye sin in doing them.

2. It is less sin to do them, than to omit them; therefore if thou wilt go to Hell, go in the fairest Path thou canst in thither.

3. Venture and try, it may be God may hear not for thy Prayers sake, but for his Name's sake, The unjust Judge helped the poor Widow, not because he loved her, or her Suit, but because of *Importunity*; and so be sure thou shalt have nothing, if thou dost not seek. What though thou beest a Dog, yet thou art alive, and art for the present under the Table: Catch not at Christ, snatch not at his Bread, but wait till God give thee him: It may be thou mayest have him one Day. Oh! wonder then at God's Patience, that thou livest one Day longer, who hast all thy Lifetime, like a filthy Toad, spit thy Venom in the Face of God, that he hath never been quiet for thee. Oh, look upon that black Bill, that will one Day be put in against thee at the great Day of Account, where thou must answer with Flames of Fire about thine Ears, not only for thy Drunkenness, thy bloody Oaths, and Whoring, but for all the Actions of thy short Life, and just so many Actions, so many Sins.

Thou hast painted thy Face over now with good Duties, and good Desires, and a little Honesty among some Men, is of that Worth and Rarity, that they think God is beholden to them, if he

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can get any good Action from them; but when thy painted Face shall be brought before the Face of God's Wrath, then thy Vileness shall appear before Men and Angels. Oh! know it, that as thou dost nothing else but sin, so God heaps up Wrath against the dreadful Day of Wrath.

Thus much for Man's Misery in regard of sin. Now followeth his Misery in regard of the Consequents or Miseries that follow upon sin; and these are,

1. Present.

2. Future.

Man's present
Misery.

First, Man's present Misery that already ly on him for sin, and these seven, that is,

First, God is his dreadful Enemy, *Psalm 5. 5.*

Quest. How may one know another to be his Enemy?

Ans. 1. By their Looks. 2. By their Threats. 3. By their Blows. So God,

1. Hides his Face from every Natural Man, and will not look upon him, *Isa. 59. 2.*

2. GOD threatens, nay, curseth every Natural Man, *Gal. 3. 10.*

3. GOD gives them heavy bloody Lashes on their Souls and Bodies.

Never tell me therefore that GOD bleisseth thee in thine outward Estate, no greater sign of GOD's Wrath, than for the Lord to give thee thy swings. As a Father never looks after a desperate Son, but lets him run where he pleases. And if GOD be thine Enemy, then every Creature is so too, both in Heaven and Earth.

Secondly, God hath forsaken them, and they have lost God, *Eph. 2. 21*: 'Tis said, that in the grievous Famine of *Samaria*, *Doves-dung* was sold at a large Price, because they wanted Bread, *Isa. 55*. Oh! Men live and pine away without God, without Bread; and therefore the Dung of Worldly Contentments are esteemed so much of. Thou hast

when the sight of God, and the Favour of God, and the special Protection of God, and the Government of God. *Sin's* Punishment lies upon thee in thy Natural Estate, thou art a *Runagate* from the Face of God, and from his Face thou art hid. Many have grown Mad to see their Houses burnt, and all their Goods lost. Oh! but God the greatest Good is lost! This loss made *Saul* cry out of Distress of Conscience, 1 Sam. 28. 15. *The Philistines make War against me, and God is departed from me*: The loss of the sweetness of whose Presence for a while only, made the Lord Jesus himself cry out, *My God, my God, why hast thou forsaken me?* Whereas thou hast lost God all thy Life-time. Oh! thou hast an *Heart of Brass*, that canst not Mourn for his Absence so long. The Damned in *Hell* have lost God, and know it, and so the Plague of desperate *Horror* lieth upon them: Thou hast lost God here, but knowest it not, and the Plague of an hard *Heart* lieth upon thee, that thou canst not Mourn for this loss:

Thirdly, They are condemned Men, condemned in the Court of God's Justice, by the Law which cries *Treason, Treason*, against the most high God; and condemned by Justice and Mercy, by the Gospel, which cries, *Murder, Murder*, against the Son of God, *John* 3. 18. So that every Natural Man, is Damned in *Heaven*, and Damned on *Earth*. GOD is thy All-seeing Terrible Judge: Conscience is thine Accuser, an heavy Witness; his Word is thy Goal, thy Lusts are thy Fetters: In this Bible is pronounced and writ thy Doom, thy Sentence: Death is thy *Hangman*, and that Fire that shall never go out, thy Torment: The Lord hath in his Infinite Patience reprieved thee for a Time. O take heed, and get a Pardon before the Day of Execution come.

Fourthly, Being Condemned, take him Jailor, he is a bound Slave to Satan, Eph. 2. 3. For his servants ye are whom ye obey, saith Christ, Acts

28. 21. Now every Natural man doth the Devil's Drudgery, and carries the Devil's Pack; and howsoever he saith, he defyeth the Devil, yet he sinneth, and so doth his Work. Satan hath overcome and conquered all Men in Adam, and therefore under his Bondage and Dominion. And though he cannot compel a Man to sin against his Will, yet he hath a Power.

First, To present and allure a Man's Heart by sinful Temptation.

Secondly, To follow him with it, if at first he do something shy of it.

Thirdly, To disquiet and wrack him, if he will not yield, as might be made appear in many instances.

Fourthly, Besides, he knows Mens Humours as poor, wandering, beggarly Gentlemen do their Friends in Necessity, (yet in seeming Courtesy) he Visits and Applies himself unto them, and gains them as his own. Or

Man's fearful Slavery under Satan. he is in a fearful Slavery, who is under Satan's Dominion who is

1. A Secret Enemy to thee.

2. A Deceitful Enemy to thee, that will make Man believe, (as he did *Eva*) even in her Integrity, that he is in a fair Way, yet most miserable.

3. He is a Cruel Enemy, or Lord over them that be his Slaves, 2 Cor. 4. 3. He gags them so, that they cannot speak, as that Man that had a dumb Devil, neither for God, nor to God in Prayer: He starves them, so as no Sermon shall ever do them good, he robs them in all they get in God's Ordinances, within three Hours after the Market, the Sermon is ended.

4. He is a Strong Enemy, Luke 11. 21. so that if all the Devils in Hell are not able to keep Men from coming out of their Sins, he will: So strong an Enemy, that he keeps Men from so much fighting

fighing or groaning under their Burdens and Bondage, Luke 11. 21. *When the strong Man keeps the Palace, his Goods are in Peace.*

Fifthly, He is cast into utter Darknes, 2 Pet. 3. 10. As cruel Jailors put their Prisoners into their worst Dungeons, so Satan doth Natural Men, 2 Cor. 4. 3. 4. They see no God, no Christ, they see not the Happiness of the Saints in Light, they see not these dreadful Torments that should now in this Day of Grace awaken them, and humble them, Oh! those By-paths which thousands wander from God in, they have no Lamp to their Feet to shew them where they err. Thou that art in thy natural Estate, art born blind, and the Devil hath blinded thine Eyes more by Sin, and God in Justice hath blinded them worse for Sin, so that thou art in a Corner of Hell, because thou art in utter Darknes, where thou hast not a glimpse of any saving Truth.

Sixthly, They were bound Hand and Foot in this Estate, and cannot come out, Rom. 5. 6. 1 Cor. 2. 14. For all kind of Sins like Chains have bound every Part and Faculty of Man, so that he is sure from stirring; and these are very strong in him, they being as dear as his Members, nay, his Life, *Gals* 3. 7. so that when a Man begins to forsake his vile Courses, and purposeth to become a new Man, Devils fetch him back, World anticeth him, and locketh him up, and Flesh saith, *Oh! it is too strict a Course,* and then farewell merry Days, and good Fellowship. Oh! thou mayest wish and desire to come out sometime, but canst not put strength to thy Desire, nor endure to do it. Thou mayest hang down thy Head like a Bull-rush for Sin, but thou canst not repent of Sin, thou mayest pre-sume, but thou canst not believe, thou mayest come half way, and forsake some Sins, not all Sins; thou mayest come and knock at Heaven's Gate, as the Foolish Virgins did, but not enter in and pass through the Gate: thou mayest

see the Land of *Canaan*, and take much pains to go into *Canaan*; and thou mayest taste of the Bunches of Grapes of that good Land, but never enter into *Canaan*, into Heaven; but thou liest bound Hand and Foot in this woful Estate: and here thou must ly and rot like a dead Carcase in the Grave, until the Lord come and roll away the Stone, and bid thee come out and live.

Lastly, They are ready every Moment to drop into Hell. God is a consuming Fire against thee, and there is but one Paper-wall of thy Body between thy Soul and Eternal Flames. How soon may God stop thy Breath? there is nothing but that between thee and Hell, if that were gone, then farewell all. Thou art condemned, and the Musket is before thine Eyes, God knows how soon the Ladder may be turned, thou hankest but by one rotten twined Thread of thy Life over the Flames of Hell every Hour.

Thus much of Man's present Miseries.

Now follow his Future Miseries, which are to come upon him hereafter.

Man's Future Miseries.

I. They must Die, either by a sudden, fullen, or desperate Death, *Psal. 89. 48.* Which tho' it is to a Child of God a sweet Sleep, yet to the Wicked it is a fearful Curse, proceeding from God's Wrath, whence like a Lion he tears Body and Soul asunder. Death cometh hissing upon them like a fiery Dragon, with the Sting of Vengeance in the Mouth of it; it puts a Period to all their wordly Contentments, which then they must forsake, and carry nothing away with them but a rotten Winding-sheet. It is the beginning of all their Wo, it is the Captain that first strikes the Stroke, and then Armies of endless Woes follow after, *Rev. 6. 2.* Oh! thou hadst better be a Toad, or Dog, than Man: for there is an end of their Troubles when they are dead and gone: they fall now

now as Men fall from a Sleep, they know not where they shall go. Now Repentance is too late, especially if thou hast lived under Means before, it is either a cold Repentance, when the Body is weak, and the Heart sick, or an hypocritical Repentance, only for fear of Hell: and therefore thou sayest, *Lord Jesus receive my Soul.* Nay, commonly then Mens Hearts are most hard; and therefore Men die like Lambs, and cry not out: Then it is hard plucking thy Soul from the Devil's hands, to whom thou hast given it all thy Life by Sin: And if thou dost get it back, dost thou think that God will take the Devil's leavings? Now thy Day is past, and Darkness begins to overspread thy Soul: Now flocks of Devils come into thy Chamber, waiting for thy Soul, to fly upon it as a Mastive-dog, when the Door is opened. And this is the Reason why most Men die quietly that lived wickedly, because Satan then hath them as his own Prey, like Pirates that let a Ship pass by, that is empty of Goods; they shoot commonly at them that are richly loaden. The Christians in some parts of the primitive Church, took the Sacrament every Day, because they did look to die every Day. But these Times wherein we live, are so poisoned and glutted with their Ease, that it is a rare Thing to see the Man that looks Death stedfastly in the Face one hour together; but Death will lay a bitter Stroke on these one Day.

II. After Death they appear before the Lord to Judgment, *Heb. 9. 27.* Their Bodies indeed rest in their Graves, but their Souls return before the Lord to Judgment, *Eccles. 12. 7.* The general Judgment is at the End of the World, when both Body and Soul appear before God, and all the World, to an Account. But there is a particular Judgment that every Man meets with after this Life, immediately at the End of his Life, where the Soul is condemned only before the Lord.

You may perceive what this particular Judgment

ment is, thus, by these Four Conclusions.

1. That every Man should die the first Day he was born, is clear; *For the Wages of Sin is Death*: In Justice therefore it should be paid a sinful Creature as soon as he is born.

2. That it should be thus with wicked Men, but that Christ begs their Lives for a Season, 1 *Tim.*

4. *He is the Saviour of all Men*, that is, not a Saviour of Eternal Preservation out of Hell, but a Saviour of Temporal Reservation from dropping into Hell.

3. That this space of Time thus begged by Christ, is that Season wherein only a Man can make his Peace with a displeased God, 2 *Cor.* 6. 2.

4. That if Men do not thus within this cut off Time, when Death had dispatched them, Judgment only remains for them, that is, when their Doom is read, their date of Repentance is out, then their Sentence of Everlasting Death is passed upon them, that never can be recalled again. And this is Judgment after Death. *He that judgeth himself* (saith the Apostle, 1. *Cor.* 11. 31.) *shall not be judged of the Lord*: Now wicked Men will not judge and condemn themselves in this Life, therefore at the end of it, God will judge them. All Natural Men are lost in this Life, but they may be found and recovered again; but a Man's loss by Death is irrecoverable, because there is no means after Death to restore them, there is no Friend to persuade, no Minister to preach, by which Faith is wrought, and Men get Christ: there is no power of returning or repenting then; for Night is come, and the Day is past. Again, the Punishment is so heavy, that they can only bear Wrath, so that all their Thoughts and Affections are taken up with the Burden. And therefore *Dives* cries out, *I am Tormented*, Oh! that the Consideration of this Point might awaken every secure Sinner. What will become of thine Immortal Soul, when thou

thou art dead? Thou sayest, *I know not, I hope well.* I tell thee therefore, that which may send thee mourning to thine House, and quaking to thy Grave, if thou diest in this Estate, thou shalt not die like a Dog, nor yet like a Toad, but after Death comes Judgment: then farewell Friends, when dying: and farewell God for ever, when thou art dead.

Now, the Lord open your Eyes, to see the Terrors of this Particular Judgment, which if thou could see, unless you were mad, it would make you spend whole Nights and Days in seeking to set all even with God.

*The Terror of
Man's Particular
Judgment.*

I will shew you briefly the Manner and Nature of it in these Particulars,

1. Thy Soul shall be dragged out of thy Body, as out of a stinking Prison, by the Devil the Jailor, into some Place within the Bowels of the third Heavens; and there thou shalt stand strip'd of all Friends, all Comforts, all Creatures, before the Presence of God. *Luke 19. 27.* As at the Assizes. *First,* The Jailor brings the Prisoner out.

2. Then thy Soul shall have a new Light put into it, whereby it shall see the glorious Presence of God; as Prisoners brought with guilty Eyes, look with Terror upon the Judge. Now thou seest no God abroad in the World, but then thou shalt see the Almighty *J E H O V A H* which sight shall strike thee with that hellish Terror and dreadful Horror, that thou shalt call to the Mountains to cover thee; O Rocks, Rocks, hide me from the Face of the Lamb, *Rev. 6 ult.*

3. Then all the Sins that ever thou hast, or shall commit, shall come fresh to thy Mind: As when the Prisoner is come before the Face of the Judge, then his Accusers bring in their Evidence: thy sleepy Conscience then will be instead of a Thousand Witnesses; and every Sin then with all
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the Circumstances of it, shall be set in order, armed with God's Wrath roundabout thee, *Psal. 50. 31.* As letters writ with juice of Oranges, cannot be read until it be brought unto the Fire, and then they appear. Thou canst not read that bloody bill of Indictment thy Conscience hath against thee now: but when thou shalt stand near unto God a Consuming Fire, then what a heavy Reckoning will appear. It may be thou hast left many Sins now, and goest so far, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe Estate, but yet there is one Leak in thy Ship that will sink thee; there is one secret hidden Sin in thine Heart which thou livest in, as all unsound People do, that will damn thee. I tell thee, as soon as ever thou art dead and gone, then thou shalt see where the Knot did blind thee, where thy Sin was that hath spoiled thee for ever; and then thou shalt grow mad to think, O that I never saw this Sin I loved, lived in, plotted, perfected mine own Eternal Ruin until now, when it is too late to amend.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now GOD is departed from thee in this Life, but he may return in Mercy unto thee again. But then the Lord departs with all his Patience to wait for thee more, no Christ shall be offered thee any more, no Spirit to strive with thee any more, and so shall pass Sentence, tho' unhappy, not vocally yet effectually upon thy Soul, and say, *Depart thou cursed.* Thou shalt see indeed the glory of GOD that others find, but to thy greater Sorrow shalt never taste the same, *Luke 13. 28.*

5. Then shall GOD surrender up thy forsaken Soul into the Hands of Devils, who being thy Jailors, must keep thee till the great Day of Account. So that as thy Friends are scrambling for thy Goods and Worms for thy Body, so Devils will scramble

scramble for thy Soul. For as soon as ever a wicked Man is dead, he is either in Heaven or Hell. Not in Heaven, for no unclean Thing comes there; if in Hell, then among Devils, there shall be thine Eternal Lodging, 1 *Pet.* 3. 16. And hence thy forlorn Soul shall ly Mourning for the Time past, now too late, amazed at the Eternity of Sorrow that is to come, waiting for that fearful hour, when the last Trumpet shall blow, and then Body and Soul meet to bear that Wrath, that Fire that shall never go out: Oh! therefore suspect and fear the worst of thy self now, thou hast seldom or never, or very little troubled thine Head about this Matter, whether Christ will save thee or not, thou hast such strong Hopes and Confidence already that he will; know, that it is possible thou mayest be deceived, and if so, when thou shalt know thy Doom after Death, thou canst not get an Hour more to make thy Peace in with God, altho' thou shouldst weep Tears of Blood. If either the Murther or Ignorance shall be before thine Eyes, like an Handkerchief about the Face of one condemned, or if thou art pinioned with any Lust, or if thou makest thine own Pardon, proclaimest (because thou art a little sorry for thy Sin, and resolvest never to do the like again) Peace to thy Soul; thou art one that after Death shall appear before the Lord to Judgment: Thou that art thus condemned now, dying, so shall come to thy fearful Execution after Death.

There shall be a general Judgment of Soul and Body at the End of the World, wherein they shall be arraigned and condemned before the great Tribunal-seat of Jesus Christ, *Jude* 14. 15. *Col.* 5. 10. The hearing of Judgment to come, made *Felix* to tremble. Nothing of more Efficacy to awaken a secure Sinner, than sad Thoughts of this fiery Day.

Object. But thou wilt ask, How it may be proved, that there will be such a Day?

Answer. I answer, God's Justice calls for it, this World is the Stage where God's Patience and Bounty Act their Parts, and hence every Man will

Why there must be a Day of Judgment. profess and conceive, because he feels it, that God is Merciful; but God's Justice is questioned, Men think God to be all Mercy and no Justice, all Honey and

no Sting: Now the Wicked prosper in all their Ways, are never punished, but live and die in peace; whereas the Godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a total Eclipse almost now, there must come a Day wherein it must shine out before all the World in the glory of it, *Rom. 2. 5.*

The *Second Reason* is from the glory of Christ, he was accused, arraigned, condemned by Men, therefore he shall be the Judge of Men, *John 5. 27.* For this is an ordinary Piece of God's Providence towards this People, the same Evil he casts them into now, he exalts them into the contrary good in his Time: As the Lord hath a Purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a Slave; God had a meaning to make Christ Judge of Men, therefore he must suffer him to be judged of Men.

Quest. But when shall this Judgment Day be?

Answer. Tho' we cannot tell the Day and Hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa. 1. 9.* When these Pillars are taken away, then Wo to the World: As when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this Time will come as yet; for first, *Antichrist* must be consumed, and not only the scattered, visible *Jews*, but the whole Body of the *Israelites* must first be called, and have a glorious Church here upon Earth, *Ezek. 37.* This glorious Church, Scripture and Reason will enforce; which

which when it is called, shall not be expired as soon as it is born, but shall continue many a Year.

Quest. But how shall this Judgment be?

Ans. The Apostle describes it, 1 Thess. 4. 16, 17.

1. Christ shall break out of the third Heaven, and be seen in the Air before any Dead rise, and this shall be with an admirable Shout, as when a King cometh to Triumph over his Subjects and Enemys.

2. Then shall the Voice of the Archangel be heard: Now this Archangel is Jesus Christ himself, as the Scripture expounds, being in the Clouds of Heaven, he shall with an audible Heaven-shaking shout say, *Rise you Dead, and come to Judgment*, even as he called to *Lazarus, Lazarus, arise*.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod. 19*. It is said, The Trumpet sounded, much more louder shall it not sound, when he cometh to Judgment against them that have broken the Law?

4. Then shall the Dead arise, 1. The Bodies of them that have died in the Lord shall rise first; then the others that live shall, like *Enoch*, be translated and changed, *1 Cor. 15*.

5. When thus the Judge and Justices are upon their Bench at Christ's Right-hand on their Thrones, then shall the guilty Prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm. Then shall all the Wicked that ever were, or ever shall be, stand quaking before the glorious Judge, with the same Bodies, Feet, Hands, to receive their Doom.

Oh! consider this Day, thou that livest in thy Sins now, and yet art safe, there is a Day coming wherein thou mayest and shalt be judged.

1. Consider who shall be thy Judge, why, *Mercy; Pity, Goodness* it self, even Jesus Christ, that

many times held out of his Bowels of Compassion towards thee. A Child of God may say, *Yonder is my Brother, Friend, Husband*: But thou mayest say, *Yonder is mine Enemy*. He may say at that Day, *Yonder is he that shed his Blood to save me*: Thou mayest say, *Yonder he comes, whose Heart I have pierced with my Sins, whose Blood I have despised*. They may say, *O come Lord Jesus, and cover me under thy Wings*: But thou shalt then cry out, *O Rocks, fall upon me, and hide me from the Face of the Lamb*.

2. Consider the Manner of his coming, *2 Thess. x. 7*. He shall come in flaming Fire, the Heavens shall be on a Flame, the Elements shall melt like scalding Lead upon thee. When a House is on Fire at Mid-night in a Town, what a fearful Cry is there made? When all the World shall cry, *Fire, Fire*, and run up and down for shelter to hide themselves, but cannot find it, but say, *O now the gloomy Day of Fire and Blood is come, here is for my Pride, here is for my Oaths, and the Wages for my Drunkenness, Security, and neglect of Duties*.

3. In regard of the heavy Accusations that shall come against thee at that Day. There is never a wicked Man almost in the World, as fair a Face as he carries, but he hath at some time or other committed some such secret Villany, that he would be ready to hang himself for Shame, if others did know of it, as secret *Whoredom, Self-pollution, Speculative Wantonness, Men with Men, Women with Women*, as the Apostle speaks, *Rom. i*. What at this Day, all the World shall see, and hear these privy Pranks; then the Books shall be opened, Men will not take up a foul Business, nor end it in private, therefore there shall be a Day of publick Hearing. Things shall not be suddenly shuffled up, as Carnal Thoughts imagine, *viz. That*

at

at this Day, *First*, Christ shall raise the dead, and then the Separation shall be made, and then the Sentence past, and then suddenly the Judgment-day is done: No, no, it must take up some large quantity of Time, that all the World may see the secret Sins of wicked Men in the World; and therefore it may be made evident from all Scripture and Reason, that this Day of Christ's Kingly Office in judging the World, shall happily last longer than his private Administration now (wherein he is less glorious) in governing the World: Tremble, thou Time-server, tremble thou Hypocrite, tremble thou that livest in any secret Sin under the All-seeing Eye of this Judge; thine own Conscience indeed shall be a sufficient Witness against thee, to discover all thy Sins at thy particular Judgment: But all the World shall openly see thine hidden close Courses of Darkness, to thine everlasting shame at this Day.

3. In regard of the fearful Sentence that then shall be past upon thee, *Depart thou cursed Creature into everlasting Fire, prepared for the Devil and his Angels.* Thou shalt then cry out, *O Mercy, Lord, O a little Mercy.* No, will the Lord Jesus say: I did indeed once offer it you, but you refused, therefore depart. Then thou shalt plead again, *Lord, if I must depart, then bless me before I go.* No, no, *depart thou cursed.* Oh, but, *Lord, if I must depart cursed, let me go to some good place.* No, *depart thou cursed into Hells Fire.* Oh! *Lord, that's a Torment I cannot bear; but if it must be so, Oh! let me come out again quickly.* No, *depart ye cursed into everlasting Fire.* Oh! *Lord, if this be thy Pleasure, that here I must abide, let me have good Company with me.* No, *depart thou cursed into everlasting Fire, prepared for the Devil and his Angels.* This shall be thy Sentence.

The hearing of which may make the Rocks rent; so that go on in thy Sin and Prosper, despise and scoff at God's Ministers and Prosper, abhor the Power

Power and Practice of Religion as a too precise Course, and prosper; yet know it, there will a Day come when thou shalt meet with a dreadful Judge, a doleful Sentence. Now is thy Day of sinning, but God will have shortly his Day of condemning.

When the Judgment-Day is done, then the fearful Wrath of GOD shall be poured out, and piled upon their Bodies and Souls, and the Breath of the Lord like a Stream of Brimstone shall kindle it; and here thou shalt ly burning, and none shall ever quench it. This is the Execution of a Sinner after Judgment, *Rev. 21. 8.*

Wherein consists the Wrath of God.

Now the Wrath of GOD consists in these Things.

1. Thy Soul shall be banished from the Face and blessed sweet Presence of God and Christ, and thou shalt never see the Face of God more. It is said, *Acts 20. That they wept sore, because they should see Paul's Face no more.* Oh! thou shalt never see the Face of God, Christ, Saints and Angels more. O heavy Doom, to famish and pine away for ever, without one bit of Bread to comfort thee, one smile of God to refresh thee. Men that have their Sores running upon them; must be shut up from the presence of Men sound and whole. Oh! thy Sins like Plaguesores run on thee, therefore thou must be shut out like a Dog from the Presence of God, and all his People, *2 Thess. 1. 9.*

2. God shall set himself like a consuming infinite Fire against thee, and tread thee under his Feet, who hast by Sin trod him and his glory under Foot all thy Life. A Man may devise exquisite Torments for another, and great Power may make a little Stick to lay on heavy Scrokes; but great Power stirred up to strike from great Fury and Wrath, makes the Stroke deadly; I tell thee, all the Wisdom of GOD shall then be set against thee, to devise Torments for thee, *Micab 1: 3.*

There

There was never such Wrath felt or conceived, as the Lord hath devised against thee, that livest and diest in thy Natural Estate. Hence it is called, *Wrath to come*, 1 *Thess. 1. ult.* The Torment which Wisdom shall devise, the Almighty Power of GOD shall inflict upon thee, so as there was never such Power seen in making the World, as in holding a poor Creature under the Wrath, that holds up the Soul in being with one Hand, and bears it with the other, even burning like Fire against a Creature, and yet that Creature never burnt up, *Rom. 9. 22.* Think not this Cruelty, it is Justice, what cares God for a vile Wretch, whom nothing can make good while it lives. If we have been long in hewing a Block, and we can make no meet Vessel of it, put it to no good Use for our selves, we cast it into the Fire. God heweth thee by *Sermons, Sicknes, Losses and Crosses, sudden Death, Mercies and Miseries*, yet nothing makes thee better; what should God do with thee, but cast thee hence? Oh! consider of this Wrath before you feel it. I had rather have all the World burning about mine Ears, than to have one blasting Frown from the blessed Face of an infinite and dreadful God. Thou canst not endure the Torment of a little Kitchen-fire on the top of the Finger not one half Hour together: How wilt thou bear the Fury of this Infinite endless consuming Fire in Body and Soul throughout all Eternity?

3. The never dying Worm of a guilty Conscience shall torment thee, as if thou hadst swallowed down a living poysonful Snake, which shall ly gnawing and biting thine Heart for sin past, Day and Night. And this Worm shall torment by shewing the Cause of thy Misery, that is, that thou didst never care for him that should have saved thee: By shewing thee also thy sins against the Law; by shewing thee thy sloth, whereby thy Happiness is lost. Then *shall* thy Conscience gnaw.

gnaw to 'think, so many Nights I went to Bed without Prayer, and so many Days and Hours I spent in Feasting and Foolish Sporting. Oh! if I had spent Half that Time now mis-spent, in Praying, in Mourning, in Meditation, yonder in Heaven had I been: By shewing thee also the Means that thou once hadst to avoid this Misery; such a Minister I heard once, that told of my particular Sins, as if he had been told of me; such a Friend perswaded me once to turn over a new Leaf: I remember so many Knocks God gave at this Iron Heart of mine, so many Mercies the Lord sent; but, Oh! no Means could prevail with me. *Lastly*, By shewing thee how easily thou mightest have avoided all these Miseries. Oh! I was almost once perswaded to be a Christian, but I suffered my Heart to grow dead, and fell to loose Company, and so lost all. The Lord Jesus came unto my Door and knocked, and if I had done that for Christ which I did for the Devil many a Time, to open at his Knocks, I had been saved. A Thousand such Bites will this Worm give at thine Heart, which shall make thee cry out, *O Time, Time, O Sermons, Sermons, O my Hopes, and my Helps, are now lost, that once I had to save my lost Soul.*

4. Thou shalt take up thy Lodging for ever with Devils, and they shall be thy Companions: Him thou hast served here, with him must thou dwell there. It scars Men out of their Wits almost to see the Devil as they think, when they be alone; but what Horror shall fill thy Soul when thou shalt be banished from Angels Society, and come into the Fellowship of Devils for ever?

5. Thou shalt be filled with final Despair; if a Man be grievously sick, it comforts him to think it will not last long. But if the Physician tell him, he must live all his Lifetime in this Extremity, he thinks the poorest Beggar in a better Estate than himself, Oh! to think when thou hast
been

Between Millions of Years in thy sorrows, then thou shalt see no nearer thy end of bearing thy Misery, than at the first coming in: Oh, I might once have had Mercy and Christ, but no Hopes now ever to have one Glimpse of his Face, or one good Look from him any more.

Thou shalt vomit out blasphemous Oaths and Curses in the Face of God the Father for ever, and curse God that never elected thee; and curse the Lord Jesus that never shed one Drop of Blood to Redeem thee, and Curse God the Holy Ghost that passed by thee, and never called thee, *Rev. 10. 9.* And here thou shalt ly and weep, and gnash thy Teeth in spight against God and thy self, and roar and stamp and grow mad, that there thou must ly under the Curse of God for ever. Thus I say, thou shalt ly blaspheming, with God's Wrath like a Pile of Fire on thy Soul burning, and Floods, nay, Seas, no more; Seas of Tears (for thou shalt for ever ly weeping) shall never quench it. And here which way soever thou lookest, thou shalt see Matter of Everlasting Grief. Look up to Heaven, and there thou shalt see (Oh !) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God, and Thousands, nay Millions of sinful, damned Creatures, crying and roaring out with doleful Shriekings; Oh ! the Day that ever I was born. Look within thee, there is a guilty Conscience gnawing. Look to Time past, Oh ! those golden Days of Grace, and sweet Seasons of Mercy are quite lost and gone. Look to Time to come, there thou shalt behold Evils, Troops and Swarms of Sorrows and Woes, and raging Waves, and Billows of Wrath, coming roaring upon thee. Look to Time present, O not one Hour or Moment of Ease or Refreshing, but all Curses meet together, and feeding upon one poor lost immortal Soul, that never can be recovered again. No God, no Christ, no Spirit to comfort thee, no Minister to preach unto

unto thee, no Friend to wipe away thy continual Tears, no Sun to shine upon thee, not a Bit of Bread, not one drop of Water to cool thy Tongue.

This is the Misery of every natural Man. Now do not thou shift it from thy self, and say, *God is Merciful*. True; but it is to *very few*, as shall be proved. 'Tis a thousand to one, if ever thou be one of that small Number whom God hath picked out to escape this Wrath to come. If thou do not get the Lord Jesus to bear this Wrath, farewell God, Christ, and God's Mercy for ever. And I am sure that it is no common Evil which God gives to every wicked Man; if Christ had shed a Sea of Blood, set thine Heart at Rest; there is not one drop of it for thee, until thou comest to see and feel, and groan under this Miserable Estate: I tell thee, Christ is so far from saving thee, that he is thine Enemy. If Christ were here and should say, *Here is my Blood for thee*, if thou wilt but *ly down and mourn under the Burden of thy Misery*; and yet for all his Speeches thy dry Eyes weep not, thy stout Heart yields not, thy hard Heart mourns not, as to say, *Oh! I am sinful, lost, condemned, cursed, dead Creature. What shall I do?* Dost thou not think, but he would turn away his Face from thee, and say, *Oh! thou stony, hard hearted Creature, wouldst thou have me save thee from thy Misery, and yet thou wilt not groan, sigh and mourn for Deliverance to me out of thy Misery?* If thou likest thine Estate so well, and prizest me so little, perish in thy Misery for ever.

The Scope of knowing our Misery, is to be humbled.

Oh! labour to be humbled Day and Night under this thy woful Estate. Thou art guilty of Adam's grievous Sin.

No, Thou art dead in Sin, and top-full of all Sin. Will this break thine Heart? No. Whatsoever thou dost, hast done, shalt do, remaining in this Estate.

estate, is Sin, will this break thine Heart? No. God is thine Enemy, and thou hast lost him, will this break thy Heart? No. Thou art condemned to die eternally: Satan is thy Jaylor, thou art bound Hand and Foot in the Bolts of thy Sins, and cast into utter Darknes, and ready every Moment to drop into Hell, will this break thine Heart? No. Thou must die, and after that appear before the Lord to Judgment, and then hear God's Everlasting insupportable Wrath, which rents the Rocks, and burns down to the Bottom of Hell, will this break thine hard Heart Man? No. Then farewell Christ for ever, never look to see a Christ, until thou dost come to feel thy Misery, thy Misery out of Christ. Labour therefore for this, and the Lord will reveal the brazen Serpent, when thou art in thine own Sense and Feeling stung to Death with thy fiery Serpents.

So I come to open the *fourth* principal Point, viz.

C H A P. IV.

That the Lord Jesus Christ is the only Means of Redemption and Deliverance out of this Estate, Eph. 1. 7. In whom we have Redemption thro' his Blood: Which plainly demonstrates, That

Jesus Christ is the only Means of Man's Redemption and Deliverance out of his Bondage and Miserable Estate. And this is the Doctrine I shall now insist upon.

Where the *Israelites* were in Bondage and Misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the Prison Gates to them. But when Man is in Misery, he sends the Lord Jesus, God and Man, to redeem him, *Acts* 4. 12.

Quest.

Quest. How doth Christ Redeem Man out of this Misery?

Answer. By paying a Price for them, 1 Cor. 6. ult. GOD's Mercy will be manifested in saving some, and his Justice must be satisfied by having Satisfaction or Price made and paid for Man's Sin.

Hence Christ satisfieth God's Justice.

How Men are Redeemed. *First,* By standing in the room of all them whom Mercy decreeth to save: A Surety standeth in the room of the Debtor, Heb. 7. 22.

As the first Adam stood in the room of all Mankind fallen, so Christ standeth in the room of all Men rising, or to be restored again.

Secondly, By taking from them, in whose room he stood, the eternal guilt of all their Sins, and by assuming the guilt of all those Sins unto himself, 2 Cor. 5. 22. Hence Luther said, *Christ was the greatest Sinner by Imputation.*

Thirdly, By bearing the Curse and Wrath of God kindled against Sin; God is so Holy, that when he seeth Sin sticking only by Imputation to his own Son, he will not spare him, but his Wrath and Curse must he bear, Gal. 3. 13. Christ drinks up the Cup of all the Elect at one Draught, which they should have been sipping and drinking, and swilling, and tormented with, Millions of Years.

Fourthly, By bringing into the Presence of God's perfect Righteousness, Lam. 5. 11. Dan. 9. 2. For this also God's Justice required perfect Conformity to the Law, as well as (perfect Satisfaction) suffered for the Wrong offered to the Law-giver. Justice thus requiring these Four Things, Christ satisfies Justice by performing them, and so pays the Price:

III. Christ redeems by a strong Hand. The first Redemption by Price is finished in Christ's Person, at his Resurrection: The second is be-

gun

gun by the Spirit in Man's Vocation, and ended at the Day of Judgment: As Money is first paid for a Captive in Turkey, and then because he cannot come to his own Prince himself, he is fetched away by strong Hand.

Use 1: Here is Encouragement to the vilest Sinner, and Comfort to the Self-succourless and lost Sinner, who have spent all their Money, their Time and Endeavours upon these Duties and strivings, that have been but poor Physicians to them: Oh! look up here to the Lord Jesus, who can do that Cure for thee in a Moment, which all Creatures cannot do in many Years. What Bolts, what strong Fetters, what unruly Lusts, Temptations and Miseries art thou lock'd into? Behold, the Deliverer is come out of *Sion*, having satisfied Justice, and paid a Price to ransom poor Captives, *Luke 4. 18.* with the Keys of Heaven, Hell, and the unruly Heart in his Hand, to fetch thee out with great Mercy and strong Hand; who knows but thou poor Prisoner of Hell, thou poor Captive of the Devil, thou poor shakled Sinner, mayest be one whom he is come for? Oh! look up to him, sigh to Heaven for Deliverance from him, and be glad and rejoyce at his coming.

Use 2. This strikes Terror to them; that tho' there is a Means of Deliverance, yet they ly in their Misery, never groan, never sigh to the Lord Jesus for Deliverance; nay, that rejoyce in their Bondage, and dance to Hell in their Bolts; nay, that are weary of Deliverance, that sit in the Stocks when they are at Prayers, that come out of the Church, when the tedious Sermon runs somewhat beyond the Hour, like Prisoners out of a Jayl, that despise the Lord Jesus, when he offers to open the Doors, and so let them out of that Miserable Estate. Oh, poor Creature! Is there a Means of Deliverance, and dost thou neglect, nay, despise it? Know it, that this will cuttine Heart

Heart one Day, when thou art hanging in the Gibbets in Hell, to see others standing at God's Right-hand, redeemed by Christ; thou mightest have had share in their Honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh! thou wilt ly yelling in those everlasting Burnings, and tear thy Hair, and curse thy self; from hence might I have been delivered, but I would not. Hath Christ delivered thee from Hell, and hath he not delivered thee from thine Ale-house? Hath Christ delivered thee from Satan's Society, when he hath not delivered thee from thy loose Company yet? Hath Christ delivered thee from Burning, when thy Faggots, thy Sins, grow in thee? Is Christ's Blood thine, that makest no more Account of it, nor feelest no more Virtue from it, than in the Blood of a Chicken? Art thou redeemed? Dost thou hope in Christ to be saved, that didst never see, nor feel, nor sigh under thy Bondage? Oh! the Devils will keep Holy-day, (as it were) in Hell, in respect of thee, who shall mourn under God's Wrath, and lament. Oh! there was a Means to deliver us out of it, but thou shalt mourn for ever, for thy Misery. And this will be a Bodkin at thine Heart one Day, to think that there was a Deliverer, but I a Wretch would none of him.

Use 8. Here likewise is Matter of Reproof to such as seek to come out of this Misery from and by themselves, if they be ignorant, they hope to be saved by their good Meaning and Prayers: If Civil, by paying all they owe, and doing as they would be done by, and by doing no Body any harm. If they be troubled about their *Estates*, then they lick themselves whole by their Mourning, Repenting and Reforming. Oh! poor Stubble, canst thou stand before this consuming Fire without Sin? Canst thou make thy self a Christ for thy self? Canst thou bear, and come from un-

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er an Infinite Wrath? Canst thou bring in per-
fect Righteousness into the Presence of GOD?
This Christ must do, else he could not satisfy
and Redeem. And if thou canst not do thus,
and hast no Christ, *Desire* and *Pray*, that Heaven
and Earth shake, till thou hast worn thy Tongue
to the Stumps. *Endeavour* as much as thou canst,
and others commend thee for a diligent Christian;
Mourn in some Wilderness till Dooms-day, dig
thy Grave there with thy Nails; Weep Buckets
full of Honrly Tears, till thou canst weep no
more; Fast and Pray till thy Skin and Bones
cleave together; Promise and Purpose with full
Resolution to be better; nay, reform thy Head,
Heart, Life and Tongue, and some, nay, *all Sins*,
live like an Angel, shine like a Sun, walk up and
down the World like a distressed Pilgrim, going
to another Country, so that all Christians com-
mend and admire thee; Die ten thousand Deaths;
ly at the Fire-back in Hell so many Millions of
Years, as there be Piles of Grass on the Earth, or
Sands upon the Sea-shore, or Stars in Heaven,
or Motes in the Sun: I tell thee, not one Spark
of God's Wrath against thy Sin shall be, can be,
quenched by all these *Duties*, nor by any of these
Sorrows or *Tears*, for these are not the Blood of
Christ. Nay, if all the Angels and Saints in Hea-
ven and Earth should pray for thee, these can-
not deliver thee, for they are not the Blood of
Christ. Nay, God as a Creator having made a
Law, will not forgive one Sin without the Blood
of Christ. Nay, Christ's Blood will not do it
neither, if thou dost joyn never so little, that
thou hast, or dost unto Jesus Christ, and makest
thy self, or any of thy Duties Copartners with
Christ in that great Work of saving thee. Cry
out therefore as that blessed Martyr did, *None but*
Christ, none but Christ.

Use 4. Take heed of neglecting or rejecting
that great Salvation by Jesus Christ: Take heed of
spilling

spilling this Potion that only can Cure thee.

Object. But thou wilt say, *This Means of Redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?*

Ans^r. It is true, Christ spent not his Breath to Pray for all, *John 17. 9*: much less his Blood for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a Deliverer of thee: How doth this follow? How dost thou know this?

The Offer of Christ universal, and why?

But, *Secondly*, I say, though Christ be not included for all yet he is offered unto all, and therefore unto thee. And the ground is this chiefly.

The Universal Offer of Christ ariseth not from Christ's Priestly Office immediately, but from his Kingly Office, whereby the Father hath given him all Power and Dominion in Heaven and Earth, he hereupon commands all Men to stoop unto him, and likewise bids all his Disciples, and all their Successors, to go and preach the Gospel to every Creature under Heaven, *Mat. 28. 18. 19. Mark 16. 15*. For Christ doth not immediately offer himself to all Men as a Saviour, whereby they may be encouraged to serve him as a King: But first as a King, commanding them to cast away their Weapons, and stoop under his Scepter, and depend upon his free Mercy, acknowledging if ever he save me, I will bless him; if he damn me, his Name is righteous in so dealing with me.

But that I may fasten this Exhortation, I will fasten these Four Things:

The Offer of Christ universal, and wherein.

1. The Lord Jesus is offered to every particular Person, which I will shew thus, where hast thou to say against it, that

thou dost doubt of it? It may be thou wilt lead,

Oh! I am so ignorant of my self, God, Christ, his Will, that surely the Lord offers no Christ to me?

Yes, but he doth, tho' thou liest in utter Darkness. Our blessed Saviour glorified his Father, by revealing the Mystery of the Gospel to simple Men, Prov. 9. 8. Neglecting those that carried the chief Reputation of Wisdom in the World. The parts of none are so low, as they that are beneath the gracious Regard of Christ, 2 Cor. 5. 20. God bestoweth the best Fruits of his Love upon mean and weak Persons here, that he might confound the Pride of Flesh the more. Where it pleaseth him to make his Choice, and to exalt his Mercy, he passeth by no degree of it, tho' never so uncapable, Prov. 1: 22, 23.

Object. But thou wilt say, I am an Enemy to God, and have a Heart so stubborn and loth to yield, I have vexed him to the very Heart by my Transgressions.

Ans. Yet he beseecheth thee to be reconciled. But Oase thou hast been a Sinner, and rebellious against God, yet so long as thou art not found amongst malicious Opposers and Underminers of his Truth, never give a Way to despairing thoughts, thou hast a merciful Saviour.

Object. But I have despised the Means of Reconciliation, and rejected Mercy.

Ans. Yet God calls thee to turn; Thou hast played the Harlot with many Lovers, yet turn again to me, saith the Lord. Jer. 3. 1. Cast thyself into the Arms of Christ, and if thou perishest perish there; If thou dost not, thou art sure to perish. If Mercy be to be had any where, it is by seeking to Christ, not by running from him. Herein appears Christ's Love to thee, that he hath given thee a Heart in some degree sensible, he might have given thee up to Hardness, Security, and

and Profaneness, of all Spiritual Judgments the greatest; but he that died for his Enemies, will in no wise refuse those, the Desire of whose Soul is towards him. When the *Prodigal* set himself to return to his Father, his Father stays not for him, but meets him in the Way: If our Sins displease us, they shall never hurt us, but we shall be esteemed of God to be that which we desire and labour to be, *Psalm 145. 19.*

Object. But can the Lord offer Christ to me, so Poor, that have no Strength, no Faith, no Grace, nor Sense of my Poverty?

Ans. Yes, even to thee: Why should we except of our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden:* We are therefore Poor, because we know not our Riches. We can never be in such a Condition, wherein there will be just Cause of utter Despair; *He that sits in Darkness, and seeth no Light,* no Light of Comfort, no Light of God's Countenance, *Yet let him trust in the Name of the Lord.* Weaknesses do not debar from Mercy; nay, they incline God the more. The Husband is bound to bear with the Wife, *as being the weaker Vessel;* and shall we think GOD will exempt himself from his own Rule, and not bear with his weak Spouse?

Object. But is this Offer made to me that cannot love, prize, nor desire the Lord Jesus?

Ans. Yes, to thee, Christ knows how to pity us in this Case. We are weak, but we are his. A Father looks not so much at the Blemishes of his Child, as at his own Nature in him, so Christ finds Matter of Love from any Thing of his own in us. A Christian's Carriage towards Christ may in many Things be very offensive, and cause much strangeness, yet so long as he resolves not upon any known Evil, Christ will own him, and he Christ.

Object. Oh! but I have fallen from God oft since

since he hath enlightned me, and doth he tender Christ to me?

Ans. Thou must know that Christ hath married every believing Soul to himself, and that where the Work of Grace is begun, Sin loses strength by every new Fall. if there be a Spring of sin in thee, there is a Spring of Mercy in God, and a Fountain daily opened to wash thy Unclean-ness in. *Adam* indeed lost all by once sinning, but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every Day for the Sins of that Day.

If I was willing to receive Christ, I might have Christ offered to me. But will the Lord offer him to such a one as desires not to have Christ.

Yes, (saith our Saviour) I would have gathered you, as the Hen gathereth her Chickens under her Wings, and you would not. We must know a creating Power cannot only bring something out of nothing, but contrary out of contrary, of unwilling God can make us a willing People. There is a Promise of pouring clean Water upon us, and Christ hath taken upon him to purge his Spouse, and make her fit to himself.

What hast thou now to plead against this strange Kindness of the Lord in offering Christ to thee? Thou wilt say, It will be.

Object. Oh! I fear Time is past; Oh! Time is past, I might once have had Christ, but now mine Heart is sealed down with Hardness, Blindness, Unbelief! Oh! Time is now gone.

Ans. No, not so, see Isa. 65. 1, 2, 3. All the Day long God buildeth out his Hands to a back- sliding and rebellious People. Thy Day of Grace, thy Days of Means, thy Day of Life, thy Day of God's striving with thee, and stirring of thee still lasts.

Object. But if God be so willing to save, and so prodigal of his Christ, why doth he not give

me Christ, or draw me to Christ?

Ans. I answer, What Command dost thou look for to draw thee to Christ, but this Word, *Come*, oh! come thou poor, forlorn, lost, blind, cursed nothing, I will save thee, I will enrich thee. I will forgive thee, I will enlighten thee, I will bless thee, I will be all Things unto thee, do all Things for thee. May not this win and melt the Heart of a Devil?

Quest. II. Upon what Conditions may Christ be had?

Ans. Make an exchange of what thou art, or hast with Christ, for what Christ is, or hath; and so taking him, (like the wise Merchant the Pearl) thou shalt have Salvation with him.

Now this Exchange lieth in these four Things chiefly,

First, Give away thy self to him, *Head, Heart, Tongue, Body, Soul,* and he will give away himself unto thee, *Gent. 6. 3.*

Yea, he will stand in thy room in Heaven, that thou mayst triumph and say, I am already in Heaven glorified in him. I see GOD's blessed Face in Christ, I have conquered Death, Hell, and the Devil in him.

Secondly, Give away all thy Sins to Christ, confess them, leave them, cast them upon the Lord Jesus, so as to receive Power from him to forsake them; and he will be made Sin for thee, to take them away from thee, *1 John 1. 9.*

Thirdly, Give away thine Honour, Pleasure, Profit, Life, for him, he will give away his Crown and Honour, Life, and all to thee, *Luke 18.* Let nothing be sweet to thee but him, and nothing shall be sweet unto him but thee.

Fourthly, Give away thy Rags, forsake thine own Righteousness for him, he will give away all his Robs and Righteousness to thee, *Philip. 9. 8, 9.* Thou shalt stand as glorious in the sight of God,

God, howsoever thou art a poor Snake in thy self, as an Angel; nay, as all the Angels, because clothed with his Son Christ Jesus his Righteousness.

Now tell me, Will ye have Christ? He is offered to you. Yes, you will all say: Yea, with all mine Heart: but will you have him on these Terms, upon these Four Conditions?

Now because Men would flatter themselves, and say, Yes.

3. I will shew you Four *Four Sorts of People* Sorts of People that reject *that reject Christ*. Christ thus offered.

First, *The Slighty Unbeliever*, that when he hears of an offer of Christ, and should wonder at the Love of the Lord in doing this, he makes nothing of it, but goes from the Church, and says, We must give Ministers the Wall in the Pulpit, and poor Men they must have somewhat to say and preach for their Living. There was a good plain Sermon to Day, the Man seems to mean well, but I think he be no great Scholar, and so makes no more of the offer of Christ, than of the Offer of a Straw at their Feet. If a good Bargain be offered them, they will forget all their Business to accomplish that; yet they make light of this Offer, *Matth. 22. 5.*

Secondly, *The desperate Unbeliever*, that seeing his Sins to be so great, and feeling his Heart so hard, and finding but little good from God, since he sought for Help, (like *Cain* fleeth from the Presence of the Lord) like a mad Lion he breaks his Chains of restraining Grace, and runneth roaring after his Prey, after his Cups, Queans, Lusts, &c. and so will not honour Christ with such a great cure of such great Sins, that he will never have the Credit of it, nor will be beholden to him for such a Kindness.

Thirdly, *The Presumptuous Unbeliever*, that seeing what Sins he hath committed; and it may,

be, having a little Touch, and some Sorrow for his Sins, catcheth at Christ, hoping to be saved by him, before ever he come to be loaden with Sin as the greatest Evil, or God's Wrath kindled against him, as his greatest Curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Micah 3. 12.* You shall hear these Men and Women never complain of the Want, but only of the weakness of their Faith, and they will not be beaten off from thence; let them hear never so much of their Misery, nor see never so much of their Sins, yet they will not be beaten off from trusting to Christ.

Fourthly, *The Tottering Doubtful Unbeliever*, one that is in a Question whether he had best have Christ or no, he seeth some good in Christ that he would gladly have him for, as there I shall have Heaven, and Pardon, and Grace, and Peace; and yet he seeth many Things he dislikes with Christ; as namely, Then farewell Merry Meetings, Pastimes, Cards and Dice, Pleasure and sinful Games. And hence they totter this way and that way, not knowing whether they had best have Christ or no, *James 1. 6, 7.* These People reject Jesus Christ.

IV. And now come and see the greatness of this Sin:

1. It is a most bloody Sin,
The great Evil in it is a trampling under Foot
rejecting Christ. the Blood of the Son of God,
Heb. 10. 21.

2. It is a most dishonouring Sin; For, as by the first Act of Faith, a Man glorifieth God by obeying all the Law at an instant in Christ; so by rejecting him, thou dost break all those Laws of God in an Instant, and so dost dishonour him.

3. It is a most ungrateful Sin, it is a despising GOD's greatest Love, which the LORD takes most heavily.

4. It is a most *inexcusable Sin*, for what have you to cast against Jesus Christ? Oh! my Sins are so great, thou wilt say; but take Christ, his Blood will wash thee from all thy Sins.

Object. Oh! but *mine Heart is hard, and my Mind blind.*

Answer. Yea, but take me, and I will break thine Heart, open thine Eyes. A new Heart is God's gift, and he hath promised to create it in us.

Object. Oh! But then I must forsake all my Pleasures.

Answer. Thou shalt have them fully, continually, infinitely, in Christ.

Object. Oh! but I cannot take Christ.

Answer. Oh! but Christ can give thee an Hand to receive him, as well as to give away himself.

5. It is a most *heavy Sin*, what Sin will grip so in Hell as this? *John 3. 19.* God the Father shall strike the Devils for breaking the Law of the Creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the Means and Offers of Redemption. The Devils might never have had Mercy, but thou shalt think with Anguish, and Vexation and Madness of Heart, I might have had a Christ, he was offered unto me, Mercy wooed this stubborn proud Heart to yield. But O Rock of Adamant that I was, it did not affect me. Oh! flee speedily to this City of Refuge, lest the Pursuer of Blood overtake thee.

Use 5. Away then out of your selves to the Lord Jesus: Heaven and Earth leave thee, and have forsaken thee; Now there is but one more that can do thee good, and deliver thy Soul from endless Sorrow; Go to him, and take hold on him, not with the Hand of Presumption and Love to thy self to save thy self, but with the Hand of Faith and Love to him to honour him.

Object. I am well enough already, what tell you me of Christ?

Ans. This is the damning Sin of these Times, when Men have Christ offered unto them, foretelling them else of Wrath to come, they say they are well: Hence feeling no Judgment here, they fear no Wrath hereafter; hence being well, they feel no need of Christ: Hence till they die, they never seek out for a Saviour, Men will not come into the Ark already made for them, before the Flood arise. The World makes so much of those it nurseth up, that they are unwilling to come to Heaven, when they are called to come home.

Object. *But it may be Christ hath not redeemed me, nor shed his Blood for me, therefore why should I go to them?*

Ans. It may be it is true, 'it may be not, yet do thou venture as those, *Joel 2. Who knows but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his Blood, and died but for a few, yet this is no Excuse for thee, to ly down and say, What should I seek out of my self for succour? Thou must in this case venture and try, as many Men amongst us do now, who hearing of one good Living fallen, Twenty of them will go and seek for it, altho' they know only one shall have it. Therefore say as those Lepers in *Samaria*, *If I stay here in my Sins, I die: If I go out to the Camp of the Syrians, we may live, we can but die however.* If I go out to Christ, I may get Mercy, however I can but die, and it is better to die at Christ's Feet, than in thine own Puddle. Content not your selves therefore with your bare Reformation and Amending your Lives, this is but to cross the Debt in thine own Book, it remaineth uncanceled in the Creditor's Book still; but go, take, offer up this Eternal Sacrifice before the Eyes of God the Father, and cry guilty at his Bar, and look for Mercy from him; Sigh under thy Bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy Soul. Rest not therefore in the

the sight of Sense of a helpless Condition, saying, I cannot help my self, unless Christ doth: Sigh unto the Lord Jesus in Heaven for Succour, and admire the Lord for ever, that when there was no Help, and when he might have raised out of the Stones Children to praise him; yet he should send his Son out of his Bosom to save thee. So much for this Particular. The *Fifth* Divine Principle follows to be handled.

CHAP. V.

THAT those that are saved out of this Estate, are very few, and that those that are saved are saved with very much difficulty, *Matth. 7. 14. Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it.*

Here are two Points.

1. The Paucity of them that shall be saved; *Few find the Way thither.*

2. The Difficulty of being saved; *Strait and narrow is the Way and Gate unto Life.*

Doct. Hence arise two Doctrines:

1. That the Number of them that shall be saved, is very small, *Luke 12. 24.* The Devil hath his Drove and Swarms that go to Hell as fast as Bees to their Hive, *Luke 12. 32.* Christ hath his *Flock*, and that is but a little *Flock*; hence God's Children are called *Jewels*, *Mal. 3. 17.* which commonly are kept secret, in respect of the other Number in the House: Hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the Inhabitants of the Country, through which they pass: Hence they are called *Sons of God*, *1 John 3. 2.* Of the Blood Royal, which are few in respect of common Subjects.

But see the Truth of this Point in these Two Things.

*Few saved in
all Ages.*

*First, Look to all Ages and
Times of the World. Secondly,
To all Places and Persons in the
World, and we shall see few
Men were saved.*

1. Look to all Ages, and we shall find but a handful saved. As soon as ever the Lord began to keep House, and there were but two Families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the World increased in Number, so in Wickedness, *Gen. 6. 12.* It is said, *All Flesh had corrupted their Ways*; and amongst so many thousand Men, not one righteous but *Noah* and his Family; and yet in the Ark there crept in a cursed *Cham*.

Afterwards as *Abraham's* Posterity increased, so we see their Sin abounded, when his Posterity was in *Egypt*, where one would think, if ever Men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many Miracles miraculously delivered by the Hand of *Moses*: yet most of these God was wroth with, *Heb. 3. 12* and only two of them, *Caleb* and *Joshuah* went into *Canaan*, a Type of Heaven. Look unto *Solomon's* Time, what glorious Time! what greater Profession was there then! yet after his Death, *Ten Tribes* fell to the odious Sin of Idolatry, following the Command of *Jeroboam* their King. Look further into *Isaiah's* Time, when there were multitudes of Sacrifices and Prayers, *Isa. 1. 11.* yet there was but a Remnant; nay, but a very little Remnant that should be saved, *Isa. 1. 5.* And look to the Time of Christ's coming in the Flesh, (for I pick out the best Times of all) when one would think by such Sermons he preached, such Miracles he wrought, such a Life as he led, all the *Jews* should have entertained him; yet it is said, *John 1. 12. He came unto his own, and they received him not.* So few that Christ himself admires at one good *Nathaniel*,
Behold,

Behold an Israelite in whom there is no Guile. In the Apostle's Time, many indeed were converted, *Rev. 3. 4.* but few comparatively, and amongst the best Churches many bad, as that at *Philippi*, *Philip. 3. 18.* Many had a Name to live, but were dead, *Rev. 3. 4.* few only kept their Garments unspotted. And presently after the Apostles Times, *Acts 20. 28, 29, 30.* Many grievous Wolves came and devoured the Sheep; and so in succeeding Ages, *Rev. 12. 9.* All the Earth wondred at the Whore in Scarlet.

And in *Luther's* Time when the Light began to arise again, he saw so many carnal Gospelers, that he breaks out in one Sermon into these Speeches, *God grant I may never live to see those bloody Days that are coming upon an ungodly World.* *Latimer* saw so much Profaneness in his Time, that he thought verily Dooms-day was just at hand. And have not your Eyes seen in the *Palatinate*, where scarce one Man in twenty that stood out, but fell from their glorious Profession to Popery, as fast as Leaves fall in Autumn; Who would have thought there had lurked such Hearts under such a Shew of detesting Popery as was among them before? And at Christ's coming, *shall be find Faith on the Earth?*

2. Let us look into all Places and Persons, and see how few *Few shall be saved*. The World is ed in all Places, now split into four parts, *Europe, Asia, Africa, and America*, and the Three bigger Parts are drowned in a Deluge of Profaneness and Superstition, they do not so much as profess Christ; you may see the Sentence of Death writ on these Mens Forehead, *Jer. 10. ult.* But let us look upon the best Part of the World, and that is *Europe*, how few shall be saved there. First, The *Grecian Church*, howsoever now in these Days, their good Patriarch of *Constantinople* is about a general Reformation among them, and

hath done much good, yet are they for the present, and have been for the most Part of them, without the saving Means of Knowledge. They content themselves with their old Superstition; having little or no preaching at all. And for the other Parts, as *Italy, Spain, France, Germany*, for the most part they are *Popish*; and see the End of these Men, 2 *Thess.* 1. 9. And now amongst them that carry the Badge of Honesty, I will not speak what mine Ears have heard, and my Heart believes

concerning other Churches: *Few shall be saved, in England.* I will come into our own Church of *England*, which is the most flourishing Church

in the World: Never had Church such Preachers, such Means, yet have we not some Chappels and Churches stand as dark Lanthorns without Light, where People are led with blind or idle, or licentious Ministers, and so both fall into the Ditch? 1 *Cor.* 1:29.

Nay, even amongst them that have the Means of Grace, but few shall be saved, it may be sometimes among ninety nine in a Parish, Christ sends a Minister to call some one lost Sheep, *Matth.* 13. *Luke* 15. 24, 25. Three Grounds were bad where the Seed was sown, and only one Ground good. It is a strange Speech of *Chrysostom* in his Fourth Sermon to the People of *Antioch*, where he was much believed, and did much good; *How many do you think (saith he) shall be saved in this City? It will be an hard Speech to you. But I will speak it; tho' there be so many thousands of you, yet there cannot be found a hundred that shall be saved, and I doubt of them too, for what Pillany is there among Truth, what Sloth in old Men, and so he goes on. So say I, never tell me, We are baptized, and are Christians, and trust in Christ, let us but separate the Goats from the Sheep, and exclude none, but such as the Scripture doth, and set a cross upon their Doors, with the*

the Lord have Mercy upon them, and we shall see only few in the City shall be saved.

1. Cast out all the *profane People* among us, as Drunkards, Swearers, Whores, Liars, which the Scripture brands for black Sheep, and condemns them in an hundred places.

2. Set by all *civil Men*, that are but Wolves chained up, tame Devils, Swine in a fair Meadow that pay all they owe, and do no Body any harm, yet do none any great good: that plead for themselves, and say, *Who can say black is mine Eye?* These are Righteous Men whom Christ never came to call; *For he came not to call the Righteous, but Sinners to Repentance.*

3. Cast by all *Hypocrites*, that like Stage-players in the Sight of others, Act the Parts of Kings and Honest Men; when look upon them in their Trying-house, they are but base Varlets.

4. *Formal professors* and carnal Gospellers, that have a Thing like Faith and like Sorrow, and like true Repentance, and like good Desires, but yet they be but Pictures, they deceive others and themselves too, 2 Tim. 3. 5.

2. Set by these Four Sorts, how few then are to be saved, even among them that are hatch'd in the bosom of the Church?

Use 1. First, Here then is an *Use of Encouragement*. Be not discouraged by the Name of Singularity. What? do you think your selves wiser than others? and shall none be saved, but such as are so precise as Ministers prate? Are you wiser than others, that you think none shall go to Heaven but your self? Titus 2. 14. I tell you, if you would be saved, you must be singular Men, not out of fashion, but out of Conscience, Acts 24. 16.

Use 2. Secondly, Here is Matter of Terror to all those that be of Opinion that few shall be saved: and therefore when they are convinced of the Danger of Sin by the Word, they fly to this shelter,

shelter, if I be damned, it will be Wo to many more besides me than I; as tho' most should not be damned. Oh yes! the most of them that live in the Church shall perish! And this made an Hermit which *Theodorat* mentions, to live Fifteen Years in a Cell, in a desolate Wilderness, with nothing but Bread and Water, and yet doubted after all his Sorrow, whether he should be saved or no. Oh! GOD's Wrath is heavy, which thou shalt one Day bear.

Use 3. Thirdly, This minisreth *Exhortation* to all confident People that think they believe and say, They doubt not but to be saved; and hence do not much fear Death. Oh! learn hence to suspect and fear your Estates, and fear it so much, that thou canst not be quiet until thou hast got some Assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* But if he had said, Eleven of them should betray him, all except one, would they not conclude, *Surely it is I?* If the Lord had said, Only few shall be damned, every Man might fear it may be it is I. But now he saith, *Most* shall, every Man may cry out and say, *Surely it is I.* No humble Heart but is driven to and fro with many stinging Fears this way: yet there is a Generation of presumptuous brazen faced bold People, that confidently think themselves, as the *Jews* of the *Pharisees* (being so holy and strict) *That if God save but two in the World, they shall make one.*

The Child of God indeed is bold as a Lion; but he hath God's Spirit and Promise assuring him of his Eternal Welfare: But I speak of divers that have no sound ground to prove this Point, (which they pertinaciously defend) that they shall be saved. This confident Humour rageth most of all in our old Professors at large, who think that it is a Jest indeed, that having been of a good Belief so long, that they now should be so far behind hand

hand as to begin the Work, and lay the Foundation anew: And not only among these, but amongst divers sorts of People whom the Devil never troubles, because he is sure of them already; and therefore cries Peace in their Ears, whose Conscience never troubles them, because that hath shut its Eyes; and hence they sleep, and sleeping dream that God is merciful unto them, and will be so, yet never see they are deceived, until they awake with the Flames of Hell about their Ears: And the World troubles them not, they have their Hearts desire here, because they are Friends to it, and so Enemies to God; and Ministers never trouble them, for they have none such as are fit for that Work near them, or if they have, they can sit and sleep in the Church, or choose whether they will believe him. And their Friends never trouble them, because they are afraid to displease them: And God himself never troubles them, because that Time is to come hereafter. This one Truth well pondered and thought on, may damp thine Heart, any make thy Conscience flie in thy Face, and say, *Thou art the Man*. It may be there are better in Hell than thy self that are so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what Thing hast thou, shalt be saved? in what Thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable and naked?*

Object. *Thou wilt say haply, First, I have left my Sins I once lived in, and am now no Drunkard, no Swearer, no Liar, &c.*

Ans. I answer, Thou mayest be wash'd from thy Mire, (the Pollution of the World) and yet be a Swine in God's Account, 2 *Pet.* 2. 20. Thou mayest live a Blameless, Innocent, Honest, Smooth life, and yet be a Miserable Creature still, *Philip.* 6.

Object. 2. *But I Pray, and that often.*

Ans.

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Ans. This thou mayest do, and yet never be saved, *Isa. 1. 11. To what purpose do your multitude of Sacrifices?* Nay, thou mayest pray with much Affection, with a good Heart, as thou thinkest, yet a thousand Miles off from being saved, *Prov. 1. 28.*

Object. But I fast sometimes, as well as pray.

Ans. So did the Scribes and Pharisees, even twice a Week; which could not be publick but private Fasts. And yet this Righteousness could never save them.

Object. 4. But I hear the Word of God, and like the best Preachers.

Ans. This thou mayest do too, and yet never be saved, *Ezek. 33. 31, 32.* Nay, thou mayest so hear as to receive much Joy and Comfort in hearing; nay, to believe and catch hold on Christ, and so say, and think he is thine, and yet not be saved; as the Stony-ground did, *Matth. 13.* who heard the Word with Joy, and for a Season believed.

Object. I read the Scriptures often.

Ans. This you may too, and yet never be saved; as the Pharisees, who were so perfect in reading the BIBLE, that Christ needed but only say, *It hath been said of old Time,* for they knew the Text and Place well enough without Intimation.

Object. But I am grieved, and am sorrowful, and repent for my Sins past.

Ans. Judas did thus, *Matth. 28.* He repented himself with a legal Repentance for fear of Hell, and with a natural Sorrow for dealing so unkindly with Christ, in betraying not only of Blood, but innocent Blood. True Humiliation is ever accompanied with hearty Reformation,

Object. Oh! but I love good Men, and their Company.

Ans. So did the Five Foolish Virgins love the Company, and (at the Time of Extremity

the very Oyl and Grace of the Wise, yet they were locked out of the Gates of Mercy.

Object. 8. *But God hath given me more Knowledge than others, or than I my self had once.*

Ans^w. This thou mayest have, and be able to teach others, and think so of thy self too, *Rom. 2. 18.* and yet never be saved.

Object. 9. *But I keep the Lord's Day strictly.*

Ans^w. So did the *Jews*, whom yet Christ condemned, and were never saved.

Object. 10. *I have very many good Desires and Endeavours to get to Heaven.*

Ans^w. These thou, and thousands may have, and yet miss of Heaven.

Luke 13. 24. Many shall seek to enter in at the narrow gate, and not be able.

Object. 11. *Truly thou wilt say, Many Men do many Duties, but without any Life or Zeal, I am Zealous.*

Ans^w. So thou mayest be, and yet never be saved, *Philip. 3. 12. As John, Paul, was Zealous when he was a Pharisee, and if he was so for a false Religion, and a bad Cause, why much more mayest thou be for a good Cause: So Zealous, as not only to cry out against Profaneness in the Wicked, but Civil Honesty of others, and Hypocrisy of others; yea, even of the Coldness of the best of God's People. Thou mayest be the Fore-house in the Team, and the Ring-leader of good Exercises amongst the best Men, 2 Chron. 34. 4, 5.*

(as Jeash a wicked King was the first that complained of the Negligence of his best Officers, in not repairing the Temple) and so stir them up into it: Nay, thou mayest be so forward as to be Persecuted, and not yield an Inch, nor shrink in the wearing, but mayest manfully and courageously stand it out in Time of Persecution, as the Thorny Ground did. So Zealous thou mayest be, as to like best, and to flock most unto the most Zealous Preachers that search Men's Conscience best,

best, as the whole Countrey of Judea came flocking to John's Ministry, and delighted to hear him for a Season; nay, thou mayest be Zealous, as to take sweet Delight in doing all these Things, Isa. 53. 2, 3. *They delight in approaching near unto God, yet come short of Heaven.*

Object. 12. *But thou wilt say, True, many a Man rides Post, that breaks his Neck at last: Many a Man is Zealous, but his Fire is soon quenched, and his Zeal soon spent: They hold not out, whereas I am constant and persevere in godly Courses.*

Ans. So did that young Man, yet he was a graceless Man, Matth. xix. Verse 20. *All these Things have I done from my Youth: What lack I yet?*

Object. 13. *It is true, Hypocrites may persevere, but they know themselves to be nought all the while, and so deceive others; but I am persuaded that I am in God's Favour, and in a Safe and Happy Estate, since I do all with a good Heart for God.*

Ans. This thou mayest verily think of thyself, and yet be deceived, and damned, and go to the Devil at last, Prov. 14. 12. *There is a Way (saith Solomon) that seemeth right to a Man, but the end thereof is the Way of Death.* For he is an Hypocrisy, not only that makes a seeming outward Shew of what he hath not, but also he hath a true Shew of what indeed there is not. The first Sort of Hypocrites deceive others only; the latter, having some inward, yet common Works, deceive themselves too, James 1. 26. *If any Man seem to be Religious, (so many are and do deceive the World) but it is added, deceiveth his own Soul.* Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayest pass through the World, and depart with a deluded Comfort, that thou shalt go to Heaven, and be canonized for a Saint in thy Funerall.

al Sermons, and never know thou art Counter-
feit, till the Lord bring thee to thy strict and
last Examination, and so thou receivest that dread-
ful Sentence, *Matth. 25. Goye Cursed.* So it was
with the Five Foolish Virgins, that were never
discovered by the Wise, nor by themselves, until
the Gate of Grace was shut upon them. If thou
hast therefore no better Evidences to shew for thy
self, that thine Estate is good, than these, I'll not
give a Pins-point for all thy flattering false Hopes
of being saved: But it may be thou hast never yet
come so far as to his Pitch; and if not, Lord,
what will become of thee? Suspect thy self much,
and when in this Shipwrack of Soul, thou seest
so many Thousands sink, cry out, and conclude,
it is a wonder of wonders, and a Thousand to One,
if ever thou come safe to Shore.

Use 3. Oh! strive then to be one of them that
shall be saved, tho' it cost thee thy Blood, and the
loss of all that thou hast; labour to go beyond
all these that go so far, and yet perish at the last.
Do not say, that seeing so few shall be saved, there-
fore this discourageth me from seeking, because
all my labour may be in vain: Consider that
Christ here makes another and better Use of it,
Luke 12. 34. Seeing that *many shall speak and not*
enter, therefore (saith he) *strive to enter in at the*
Narrow Gate, venture at least, and try what the Lord
will do for thee.

Object. *Wherein doth a Child of God (and so*
may I) go beyond these Hypocrites that go
so far?

Ans. In Three Things principally.

First, No Unregenerate
Man, tho' he go never so far, *Wherein a Child of*
let him do never so much, *God goeth beyond an*
but he lives in some one Sin *Hypocrite.*
or other, secret or open
little or great: *Judas went far, but he was covet-*
ous:

ous: Herod went far, but he loved his Herodiads. Every Dog hath his Kennel, every Swine hath his Swill, and every Wicked Man his Lust, for no Unregenerate Man hath Fruition of God to content him; and there is no Man's Heart, but it must have some good to content it, which good is to be found in the Fountain of all Good, and that is God; or in the Cistern, and that is in the Creatures: Hence a Man having lost full Content in God, he seeks for, and feeds upon Contentment in the Creature, which he makes a god to him, and here lies his Lust or Sin, which he must needs live in. Hence ask those Men that go very far, and take their Penny for good Silver, and commend themselves for their good Desires: I say, Ask them if they have no Sin? Yes, say they, who can live without Sin? So they give way to Sin, and therefore live in Sin: Nay, commonly, all the Duties, Prayers, Care and Zeal of the best Hypocrites, are to hide a Lust; as the Whore in the *Proverbs*, that wipes her Mouth and goes to the Temple, and pays her Vows: Or to feed their Lusts, as *Jehoiada* his Zeal against *Baal* was to get a Kingdom. There remains a root of Bitterness in the best Hypocrites, which howsoever it may be lopt off, sometimes by Sicknes or Horror of Conscience, and a Man hath Purposes never to commit it again, yet there it lurks, and tho' it seemeth to be bound and conquered by the Word, or by Prayer, or by outward Crosses, or while the Hand of God is upon a Man, yet the inward Strength and Power of it remains still; and therefore when Temptations, like strong *Philistines* are upon this Man again, he breaks all Vows, Promises, Bonds of God, and will save the Life of his Sin.

Secondly, No Unregenerate Man or Woman ever came to be poor in Spirit, and so to be carried out of all Duties unto Christ: If it were possible for them to forsake, and break loose for ever from all Sins, yet here they stick as the *Scribes and Pha-*

risees,

profess, and so like Zealous Paul before his Conversion, they Fasted and Prayed, and kept the Sabbath, but they rested in their Legal Righteousness, and in the Performance of these and the like Duties. Take the best Hypocrite that hath the most strong Perswasions of God's Love to him, and ask him, *Why he hopes to be saved?* He will answer, I Pray, Read, Hear, love good Men, cry out of the Sins of the Time. And tell him again, That an Hypocrite may climb these Stairs, and go as far. He will Reply, True indeed, but they do not what they do with a sound Heart, but to be seen of Men. Mark now, how these Men feel a good Heart in themselves, and in all Things they do, and therefore feel not a want of all good, which is Poverty of Spirit, and therefore here they fall short, *Isa. 66. 2.* There were divers Hypocrites forward for the Worship of God in the Temple, but God loaths these, because not *poor in Spirit*, to them only it is said, *The Lord will look.* I have seen many Professors very forward for all good Duties, but as ignorant of *Christ*, when they are sifted, as Blocks. And if a Man (as few do) know not *Christ*, he must rest in his Duties, because he knows not *Christ*, to whom he must go and be carried, if ever he be saved. I have heard of a Man that being condemned to die, thought to be saved from the Gallows, and to save himself from Hanging, by a certain Gift he said he had of Whistling: so Men seek to save themselves by their Gifts of Knowledge, Gifts of Memory, Gifts of Prayer, and when they see they must die for their Sins, this is the Ruin of many a Soul, that though he forsake *Egypt* and his Sins, and Flesh-pots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himself and his Soul in a Wilderness of many Duties, and there perisheth.

Thirdly, If any Unregenerate Man come unto *Christ*, he never gets into *Christ*, that is, never takes

takes up his Eternal rest and lodging in any Thing else but Jesus Christ, *Heb. 4. 4.* Judas followed Christ for the Bag, he would have the Bag and Christ too: The young Man came unto Christ to be his Disciple, but he would have Christ and the World too: They will not content themselves with Christ alone, nor with the World alone, but make their Markets out of both; like whorish Wives, that will please their Husbands and others too. Men in Distress of Conscience, if they have Comfort from Christ, they are contented; if they have Salvation from Hell by Christ, they are contented. But Christ himself contents them not. Thus far an Hypocrite goes not. So much for the First Doctrine observed out of the Text.

Doct. 2. *That those that are Saved, are Saved with much Difficulty: Or, it is a wonderful hard Thing to be Saved.*

The Gate is strait, and therefore a Man must sweat and strive to enter; both the Entrance is Difficult, and the Progress of Salvation too. Jesus Christ is not got with a wet Finger. It is not wishing and desiring to be Saved, will bring Men to Heaven: Hell's Mouth is full of good Wishes. It is not shedding a Tear at a Sermon, or blubbering now and then in a Corner, and saying over thy Prayers, and crying God's Mercy for Sins, will save thee. It is not, Lord have Mercy upon us, will do thee good. It is not coming constantly to Church, these are easie Matters. But it is a tough Work; a wonderful hard Matter to be saved, *2 Pet. 4. 18.* Hence the way to Heaven is compared to a Race, where a Man must push forth all his Strength, and stretch every Limb, and all to get forward. Hence a Christian's Life is compared to Wrestling, *Eph. 6. 12.* All the Policy and Power of Hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to Fighting, *1 Tim. 4. 7.* A Man must Fight against the Devil

vil, the World, himself, who shoot poisoned Bullets in the Soul; where a Man must kill or be killed. God hath not lined the Way to Christ with Velvet, nor strawed it with Rushes, he will never feed a slothful Humour in Man, who will be saved, if Christ and Heaven would drop in their Mouths, and if any would bear their Charges thither; if Christ might be bought for a few Wishes and lazy Desires, he would be of small reckoning amongst Men, who would say, *Lightly come, lightly go.* Indeed Christ's Yoke is easie in it self, and when a Man is got into Christ, nothing is so sweet; but for a carnal dull Heart, it is hard to draw it in: For,

There are Four Strait Gates *Four Strait Gates*
 which every one must pass thro' *to be passed thro'*
 before he can enter into Hea- *before we can en-*
 ven. *ter into Heaven.*

There is, 1. The Strait Gate
 of *Humiliation*: God saveth none but first he humbleth them: Now it is hard to pass through the Gates and Flames of Hell, for a Heart as stiff as a Stock to bow, as hard as a Stone to bleed for the least Prick, not to Mourn for one Sin, but all sins; and not for a Fit, but for all a Man's Lifetime: Oh! it is hard for a Man to suffer himself to be loaden with Sin, and press'd to Death for Sin; so as never to love sin more, but to spit in the Face of that which he once loved as dearly as his Life: It is easy to drop a Tear or two, and be Sermon-sick, but to have a Heart rent for Sin, and from Sin, this is true Humiliation, and this is hard.

1. The Strait Gate of Faith, *Eph. 1. 19.* It is an easy Matter to presume, but hard to believe in Christ. It is easy for a Man that was never humbled to believe, and say, It is but believing: But it is an hard Matter for a Man humbled, when he seeth all his Sins in order before him, the Devil and Conscience roaring upon him, and crying out against

against him, and God frowning upon him, now to call God Father is an hard Work; Judas had rather be hanged than believe. It is hard to see a Christ as a Rock to stand upon, when we are overwhelmed with Sorrow of Heart for Sin. It is hard to prize Christ above ten thousand Worlds of Pearl: It is hard to desire Christ, and nothing but Christ: Hard to follow Christ all the day long, and never be quiet till he is got in thine Arms, and then with *Simeon* to say, [Lord, now lettest thou thy Servant depart in Peace.

3. The strait Gate of Repentance. It is an easy Matter for a Man to confess a Man's self to be a Sinner, and to cry God's forgiveness until next time; but to have a bitter Sorrow, and so turn from all Sin, and to return to God, and all the Ways of God, which is true Repentance indeed; this is hard.

4. The strait Gate of Oppositions of Devils, the World, and a Man's own self, who knock a Man down when he begins to look towards Christ and Heaven.

Hence learn, That every easy Way to Heaven is a false Way, altho' Ministers should preach it out of their Pulpits, and Angels should publish it out of Heaven.

Now there are eight easy Ways to Heaven (as Men think) all which lead to Hell.

The false Ways to Heaven discovered. 1. The common broad Way, wherein a whole Parish may all go abroadth in it: Tell these People they shall be damned. Their Answer is, Then we to many more besides me.

2. The Way of Civil Education, whereby many wild Natures are by little and little tamed, and like Wolves chained up easily while they are young.

3. *Balaam's* way of good Wishes, whereby many People will confess their Ignorance, Forgetfulness, and

and that they cannot make such shews as others do; but they thank God their Hearts are as good, and God for his part accepts (they say) the will for the deed; and, *My Son, give me thine Heart*: The Heart is all in all, and so long they hope to do well enough. Poor deluded Creatures thus think to break through Armies of Sins, Devils, Temptations, and to break open the very Gates of Heaven with a few good Withers: They think to come to their Journey's End without Legs, because their Hearts are good to God.

4. The Way of *Formality*, whereby Men rest in the Performance of most, or of all External Duties without inward Life, *Mark 1. 14.* Every Man must have some Religion, some Fig-leaves to hide their Nakedness. Now this Religion must either be true Religion, or the false one: If the true, he must either take up the Power of it; but that he will not, because it is burdensome, or the Form of it; and this being easy, Men embrace it as their God, and will rather lose their Lives than their Religion thus taken up. This Form of Religion is the easiest Religion in the World; partly, because it easeth Men of Trouble of Conscience, quieting that: Thou hast sinned, saith Conscience, and God is offended, take a Book and pray, keep thy Conscience better, and bring thy BIBLE with thee. Now Conscience is silent, being charmed down with the Form of Religion, as the Devil is driven away (as they say) with holy Water; partly also, because the Form of Religion credits Man; partly because it is easy in it self, it is of a light Carriage, being but the Shadow and Picture of the Substance of Religion; As now, what an easy Matter is it to come to Church? They hear (at least outwardly) very attentively an Hour and more, and then to turn to a Proof, and to turn down a Leaf, here is the Form. But now to spend *Saturday* at Night, and all the whole *Sabbath-day* Morning in trimming the Lamp and

and in getting Oyl in their Heart to meet the Bridegroom the next Day, and so meet him in the Word, and therefore to tremble at the Voice of God, and suck the Breast while it is open: And when the Word is gone, to go aside privately, and there to chew upon the Word, there lament with Tears all the vain Thoughts in Duties, deadness in Hearing: This is hard, because this is the Power of Godliness, and this Men will not take up. So for private Prayer, what an easy Matter is it for a Man to say over some few Prayers out of some devout Book, or to repeat some old Prayer got by Heart since a Child, or to have two or three short-winded Wishes for God's Mercy in the Morning and at Night? This Form is easy: But now to prepare the Heart by serious Meditation of God, and Man's self before he prays, then to come to God with a bleeding hunger-starved Heart, not only with a Desire, but with a Warrant, I must have such and such a Mercy, and there to wrestle with GOD, altho' it be an Hour or two together for a Blessing, this is too hard: Men think none do this, and therefore they will not.

Fifthly, The Way of *Presumption*, whereby Men having seen their Sins, catch hold easily upon God's Mercy, and snatch Comfort before they are reached out unto them. There is no Word of Comfort in the Book of GOD intended for such a regard *Iniquity in their Hearts*, though they do not act it in their Lives. Their only Comfort is, that the Sentence of Damnation is not yet executed upon them.

Sixthly, The way of *Sloth*, whereby Men ly still and say, God must do all: If the Lord would set up a Pulpit at the Ale-house Door, it may be they would hear oftner. If God will always thunder, they will always pray: If strike them now and then with Sicknes, God shall be paid with good Words and Promises enough, that they shall

be better if they live: But as long as Peace lasts, they will run to Hell as fast as they can: and if God will not catch them, they care not, they will not return.

Seventhly, The way of *Carelesness*, when Men feeling many Difficulties, pass through some of them, but not all; and what they cannot get now, they feed themselves with a false Hope they shall hereafter: They are content to be called Precisians, and Fools, and Crazy Brains, but they want Brokenness of Heart, and they will pray (it may be) for it, and pass by that Difficulty; but to keep the Wound always open, this they will not do, to be always sighing for Help, and never to give themselves Rest, till their Hearts are humbled, that they will not: *These have a Name to live, yet are dead.*

Eightly, and *lastly*, The Way of *Moderation*, or honest Discretion, *Rev. 3. 16.* which indeed is nothing but Lukewarmness of the Soul, and that is, when a Man contrives and cuts out such a Way to Heaven, as he may be hated of none, but please all, and so do any thing for a quiet Life, and so sleep in a whole Skin. The Lord saith, *He that will live Godly, must suffer Persecution.* No, not so, Lord. Surely (think they) if Men were discreet and wise, it would prevent a great deal of Trouble and Opposition in good Courses: This Man will commend those that are most Zealous, if they were but wise; if he meet with a black Mouth Swearer, he will not reprove him, lest he be displeased with him: If he meet with an honest Man, he'll yield to all he saith, that so he may commend him: and when he meets them both together, they shall be both like welcome (whatever he thinks) to his house and Table, because he would fain be at peace with all Men.

I come to the *Sixth* general Head proposed, in order to be considered.

C H A P. VI.

THat the grand Cause of Man's eternal Ruin, or why so many are damned, and so few saved by Christ, it is from themselves, Ezek. 33. 11. *Why will ye die?*

The great Cause why so many People die and perish everlastingly, is because they *will*; Every Man that perisheth, is his own Butcher, or Murderer, Matth. 23. 27. Hosea 13. 9. This is the Point we prosecute at the present.

Quest. The Question here will be, How Men plot and perfect their own Ruin?

Ans. By these four principal Means, which are the Four great Rocks that most Men are split upon, and great necessity lieth upon every Man to know them: For when

a Powder-plot is discovered, the Danger is almost past. I say, there are these four Causes of Man's Eternal Overthrow, which I shall handle largely, and make use of every particular Reason when it is opened and finished.

First, By reason of their bloody black Ignorance of Men, whereby Thousands remain wofully ignorant of their Spiritual Estate, not knowing how the Case stands between God and their Souls; but thinking themselves to be well enough already, they never seek to come out of their misery till they perish in it.

Secondly, By reason of Mens Carnal Security, putting the Evil Day far from them, whereby they feel not their fearful Thralldom; and so never groan to come out of the slavish Bondage of Sin and Satan.

Thirdly, By reason of Man's Carnal Confidence, whereby they shift to save themselves by their

own

own Duties and Performances when they feel it.

Fourthly, By reason of Man's bold *Presumption*, whereby Men scramble to save themselves by their own seeming Faith, when they see an Insufficiency in duties and an unworthiness in themselves for GOD to save them.

I will begin with the first Reason, and discover the first *Ignorance the first* Train, whereby Men blow up *general Reason of* themselves, which is this, *Man's Ruin.*

They know not their Misery, nor that fearful, accursed, forlorn Estate wherein they ly, but think and say, *They shall do as well as others*; and therefore when any Friend perswadeth them to come out of it, and shews them the Danger of remaining in such a Condition, what's their Answer; *I pray you, save your Breath to cool your Broth. Every Fat shall stand on his own bottom*; let me alone, I hope I have a Soul to save as well as you, and shall be as careful of it, as you shall, or can be; you shall not answer for my Soul. I hope I shall do as well as the precisest of you all. Hence likewise, if the Minister come home to them, they go Home with Hearts full of outcries against the Man, and their Tongue dipt in Gall against the Sermon. God be merciful unto us, if all this be true; Here's harsh Doctrine, enough to make a Man run out of his Wits, and to drive Men to Despair. Thus they know not their Misery, and not knowing (they are lost and condemned Creatures under the everlasting Wrath of God) they never seek, pray, strive, or follow the Means whereby they may come out of it: and so perish in it, and never know it, till they awake with the Flames of Hell about their Ears. They will acknowledge indeed many of them, that all Men are born in a most miserable Estate: but they never apply particularly that general Truth to themselves, saying, *I am the Man*; *I am now under God's Wrath, and maybe snatch'd away by*

Death every Hour, and then I am undone and lost for ever.

Now, there are two Sorts of People that are ignorant of this their Misery.

First, The common Sort of Profane, Blockish, Ignorant People.

Secondly, The Finer Sort of unsound, hollow Professors, that have a *Peacock's* Pride, that think themselves fair, and in a very good Estate, though they have but one Feather on their Crest to boast of.

I will begin with the *First* Sort, and shew you the Reasons why they are ignorant of their Misery, that is, for these Four Reasons.

First, Sometimes because they want the saving Means of Knowledge. There is no faithful Minister, no compassionate *Lot*, to tell them of Fire and Brimstone from Heaven for their crying Sins: There is no *Noah* to forwarn them of a Flood: There are no Messengers to bring them Tidings of those Armies of God's devouring Plagues and Wrath, that are approaching near unto them: They have no Pilots, poor forsaken Creatures, to shew them their Rocks: They have either no Minister at all to teach them, either because the Parish is too poor, or the Church-living too great to maintain a faithful Man: (the strongest *Asses* carrying the greatest Burdens commonly) O woful Physicians ! sometimes they be Profane, and cannot heal themselves, and sometimes they be ignorant, and know not what to preach, unless they should follow the Steps of *Mr. Latimer's* Fryer : or at the best, they shoot off a few Pot-guns against gross Sins : or if they do shew Men their Misery, they lick them whole again with some comfortable ill applied Sentence, (but I hope better Things of you, my Brethren) the Man's Patron may happily storm else. Or else they say commonly, Thou hast sinned: but comfort thy self, despair not, Christ hath suffered: and

and thus skin over the Wound, and let it fester within for want of cutting it deeper. I say, therefore, because they want a faithful Watchman to cry *Fire, Fire*, in that sleepy Estate of Sin and Darknes wherein they ly, therefore whole Towns, Parishes, Generations of Men, are burnt up, and perish miserably, *Lam. 2. 14.*

Secondly, Because they have no Leisure to consider of their Misery, when they have the Means of revealing it unto them, as *Felix, Acts 24. 25.* Many a Man hath many a bitter Pill given him at a Sermon, but he hath no Leisure to chew upon it. One Man is taken up with Suits in Law, and another almost eaten up with Suretiship, and Carking-cares how to pay his Debts, and provide for his own; Another hath a great Charge, and few Friends, and he saith, *The World is hard*; and hence like a Mole roots in the Earth, Week-days and Sabbath-days, the World thus calling them on one side, and Lusts on the other, and the Devil on the other side; they have no Leisure to consider of Death, Devil, God, nor themselves, Hell nor Heaven. The Minister cries and knocks without, but there is such a Noise and Number of tumultuous Lusts, and vain Thoughts in their Hearts and Heads, that all good Thoughts are sad unwelcome Guests, and are knock'd down presently.

Thirdly, Because if they have Leisure, they are afraid to know it. Hence People cry out of Ministers, That they damn all, and will hear them no more, and they will not be such Fools as to believe all that such say, the Reason is, They are afraid to know the worst of themselves, they are afraid to be cut; and therefore cannot endure the Chirurgeon, they think to be troubled in Mind, as others are, is the very high Road to Despair; and therefore if they do hear a Tale, how one after hearing of a Sermon grew Distracted, or Drowned, or hanged himself, it shall be an *Item*, and a

Warning to them as long as they live, for troubling their Heads about such Matters. Men of guilty Consciences (hence) flee from the Face of God, as Prisoners from the Judge, as Debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feel with horror of Heart, that which you fear a little.

Fourthly, Because if they be free from this foolish Fear, they cannot see their Misery, by reason that they look upon their Estates through false Glasses, and by virtue of many false Principles in their Minds, they cheat themselves.

Which false Principles are these principally: I will but name them.

First, They conceive, God that made them will not be so cruel as to damn them.

Secondly, Because they feel no Misery, but are very well, therefore they fear none.

Thirdly, Because GOD blesteth them in their outward Estates, in their Corn, Children, Calling, Friends, &c. Would God bless them so if he did not love them?

Fourthly, Because they think Sin to be no great Evil, for all are Sinners, for this cannot mischieve them.

Fifthly, Because they think God's Mercy is above all his Works, tho Sin be vile, yet conceiving God to be all Mercy, all Honey and no Justice, they think they are well.

Sixthly, Because they think Christ died for all Sinners, and they confess themselves to be great Sinners.

Seventhly, Because they hope well, and so think to have well.

Eighthly, Because they do as most do, who never crying out of their Sins while they lived, and dying like Lambs, at last they doubt not for their Parts, but doing as such do, they shall die happily as others have done.

Ninthly, Because their Desires and Hearts are good, as they think,

Tenthly,

Tenthly, Because they do as well as God will give them Grace, and so God is in the Fault only if they perish.

These are the Reasons and Grounds upon which Profane People are deceived.

Now it followeth to shew the Ground on which the Finer Sort miscarry.

Secondly, Hollow Professors cheat and cozen their own Souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove Pithless, Sapless, Hollow, Unsound Creatures. These Men twist their own Ruin with a Finer Thread, and can juggle better than the common Sort, and cast Mists before their own Eyes, and so *How Men come to cheat their own Souls. It be deceived about* is Ministers first Work to *their Spiritual E-* turn Men from Darkness states. into this Light, *Acts 26.*

18 and the Spirit's first Work to convince Men of Sin, *John 16. 9.* and therefore it is People's main work to know the worst at first of themselves

Now the Cause of these Mens mistaking is three-fold.

First, The Spiritual Madnes and Drunkennes of their *Understanding.*

Secondly, The false bastard Peace begot and nourished in the *Conscience.*

Thirdly, The sly and secret Distempers of the *Will.*

First, There are these Seven drunken Distempers in the Understanding, or Mind of Man, whereby he cometh to be most miserably deceived.

First, The Understanding's *Arrogancy*: You shall never see a Man mean and vile in his own Eyes deceived, *Psalms 25. 9.* But a proud Man or Woman—is often cheated, *Ester 6. 6.* Hence proud *Haman* thought surely he was the Man

whom the King would Honour, when in Truth it was intended for poor *Mordecai*. For Pride having once overspread the Mind, it ever hath this Property, it makes a Penny stand for a Pound, a Spark is blown up to a Flame, it makes a great Matter of a little seeming Grace; and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other Men, nor as this Publican*, and sets it down for a thousand Pound, that is, he esteems of himself as a very rich Man for it. So many a Man, because he hath some good Thing in himself, as he is pitiful to the Poor, he is a true Man, tho' a poor Man, he was never given to Wine or Women. He magnifieth himself for this Title; and so deceives and over-reckons himself. There are your *Bristow* Stones like Diamonds, and many Cheaters cozen Country Folks with them that desire to be fine, and know not what Diamonds are. So many Men are desirous to be honest, and to be reputed so, not knowing what true Grace means; therefore *Bristow* Stones are Pearls in their Eyes. A little seeming Grace shines so bright in their Eyes, that they are half bewitched by it, to think highly of themselves, altho' they be but glittering seeming Jewels in a Swine's Snout. A Cab of Doves Dung was sold in *Samaria's* Time of Famine, at great Rate: A Man living in such a Place, where all about him are either ignorant, profane or civil, a little Moral Honesty, (Dung in respect of true Grace) goes a great Way, and is esteemed highly of, and he is as honest a Man as ever lived. A Man that looks through a red Glass, all Things appear red: A Man looking upon himself through some fair Spectacles, tho' some one good Thing that he hath in himself appears fair to him. It is said, *Luke 20. ult. The Pharisees devoured Widows Houses*: Might not this racking of Rents make them question their Estates? No: Why? They for pretence made
long

long Prayers. So many Men are drunk now and then, but they are sorry; they cannot but sin, but their Desires are good; they talk idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good Things are seen in themselves, Pride puffs them with an overweening Conceit of it, and so they cozen their own Souls.

Secondly, The Understanding's *Obstinacy*, whereby the Mind having been long rooted in this Opinion, *That I am in a good Estate*, will not suffer this Conceit to be pluckt out of it. Now your old rooted, yet rotten Professors, having grown long in a good Conceit of themselves, will not believe that they have been Fools all their Lifetime, and therefore now must pull down and lay the Foundation again; and hence you shall hear Men say of a faithful Minister, that doth convince and condemn them, and their Estate to be most woful, *What? shall such an Upstart teach me? Doth he think to make me dance after his Pipe, and to think that all my good Prayers, my Faith, my Charity, have been so long abominable and vile before God?* No Silver can bribe a Man to cast away his old Traditional Opinions and Conceits whereby he cheats himself, till Christ's Blood do it, *1 Pet. 1. 18.* And hence the Woman of *Samaria* objected this against Jesus Christ, that their old Fathers worshipped in that Mountain; and therefore it was as good a Place as *Jerusalem*, the Place of God's true Worship, *John 4. 20.* Men grow crooked and aged with good Opinions of themselves, and can seldom or never be set straight again. Hence such kind of People tho' they would fain be taken for honest Religious Christians, yet will never suspect their Estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the Heart. And are not these Wares and Commodities much to be suspected, nay, concluded to

be stark naught, which the Seller will needs put upon the Chapman without seeing or looking on them first? It is a strong Argument we produce against the *Papists* Religion to be suspected to be bad, because they obtrude their Opinions on their Followers to be believed without an Hesitation or Dispute about them, either before or after they have embraced them. Certainly thy old *Faith*, thy old *Prayer*, thy old *Honesty*, or form of *Piety* are counterfeit Wares, that cannot endure Searching, because thou wilt not be driven from this Conceit, *I am in a good Estate*, I have been so long of this good Mind; and therefore will not begin to doubt now. It is to be feared that such kind of People (as I have much observed) are either notoriously ignorant, or have some time or other fallen into some horrible secret grievous Sins, as Whoredom, Oppression, or the like; the Guilt of which lying yet secret on them, makes them flee from the Light of God's Truth, which would find them out quarrelling both against it, and the Ministers that preach it, *Rom. 2. 8.* And therefore as it is with Thieves, when they have any stolen Goods brought within Doors, they will not be searched or suspected, but say, *They are as honest Men as themselves that come to search*; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their Lives: So many old Professors, when the Minister comes to search them, they clap to the Doors upon the *Man*, and *Truth* too, and say, *They hope to be saved as well as the best of them all.* The Reason is, They are guilty, they are loth to be troubled and cast down, by seeing the worst of themselves, and think it is hard for them to go to Heaven, and be saved, if they have been in a wrong Way all their Lifetime. An honest Heart will cry after the best Means, *Lord, search me*, *John 3. 20.* and open all the Doors to the Entertainment of the straightest strictest Truths: *Thirdly,*

Thirdly, The Understanding's *Obscurity*, or Ignorance of the Infinite Exactness, glorious Purity and absolute Perfection of the Law of GOD: Whence it cometh to pass, that this burning Lamp or bright Sun of God's Law being set up in their Minds, rotten Grounds of their own Righteousness doing some things according to the Law of God, shines and glitters gloriously in their Eyes, in the dark Night-time of dismal Darkness; by doing of which they think they please God, and their Estates are very good, *I was alive*, saith Paul, Rom. 7. 9. *without the Law*; and he gives the Reason of it, because *sin* did but sleep in him like a Cut-Throat in an House, where all is quiet. Before the Law came, he saw not that deadly secret Core of Corruption, and that Litter of Rebellion that was lurking in his Heart; and therefore thought highly of himself for his own Righteousness. The Gospel is a Glass to shew Men the Face of God in Christ, 2 Cor. 2. ult. The Law is that Glass that sheweth a Man his own Face, and what he himself is. Now if this Glass be taken away, and not set before a deformed Heart, how can a Man but think himself fair? And this is the Reason why Civil Men, Formalists, almost every one think better of themselves than indeed they are, because they reckon without their Host, that is, they judge of the Number, nature and greatness of their Sins by their own Books, by their own Reason: They look not God's Debt-book, God's exact Laws over, and compare themselves therewith; if they did it would amaze the stoutest Heart, and pluck down Mens Plumes, and make them say, *Is there any Mercy so great as to pass by such Sins, and to put up such Wrongs, and to forgive such Sins and Debts; one of which alone may undo me, much more so many?*

Fourthly, The Understanding's *Security* or *Sluggishness*, whereby Men never reflect upon their own Actions, nor compare them with the Rule, altho?

altho' they have Knowledge of the Law of God, yet it is with them, as it is with Men that have a fair Glas before them, but never beholding themselves in a Glas, they never see their Spots. This is the wo of most unregenerate Men, they want a reflecting Power and Light to judge of themselves by, *Jer. 8. 6.* You shall have them think on a Sermon. Here's for such an one, and such an one is touched here: When it may be the same Sermon principally speaks of them, but they never say, *This concerneth me, I was found out through the Goodness of the Lord to Day, and surely the Man spake unto none but unto me, as if some body had told him what I had done.* And hence you shall find out many Lamb Christians that will yield to all the Truths delivered in a Sermon, and commend it too, but go away and shake off all the Truths that serve to convince them. And hence many Men when they examine themselves in general, whether they have Grace or no, whether they love Christ or no, they think yes, that they do with all their Hearts, yet they neither have this Grace or any other, whatever they think, because they want reflecting Light to judge of generals by their own particular courses: For tell these Men, That he that loves another truly, will often think of him, speak of him, rejoyce in his Company, will not wrong him willingly in the least Thing. Now ask them, if they Love Christ thus, if they have any reflecting of Light, they will see where they have one Thought of Christ, they have Thousands on other Things. Rejoyce, nay they are weary of his Company in Word, in Prayer. And that they do not only ~~wrong~~ him, but make a light Matter of it: when it is done, all are Sinners, and no Man can live without Sin. Like a sleepy Man (Fire burning in his Bed-straw) he cries not out, when others haply lament his Estate that see afar off, but cannot help him, *Isa. 44. 25.* A Man that is to be hanged

Hanged the next Day, may Dream over Night, he shall be a King, why? Because he is asleep, he reflects not on himself. Thou may'st go to the Devil and be damned, and yet never think and dream that all is well with thee. Thou hast no reflecting Light to judge of thy self. Pray, pray, therefore, that the Lord will turn your Eyes inward, and do not let the Devil and Delusion shut you out of your own House, from seeing what Court is kept there every Day.

Fifthly, The Understanding's *Impiety*, whereby it lessens and vilifies the glorious Grace of God in another: Whence it comes to pass that this deluded Soul seeing much better than himself, concludes, *If any be saved, I shall no doubt be one*, Isa. 26. 10, 11. Men will not behold the Majesty of God in the Lives of his People: many a man being too light, but desirous to pass for Current, weighs himself with the best People, and thinks what have they that I have not? what do they that I do not? And if he see they go beyond him, he then turns his own Ballance with his Finger, and makes them too light, that so he himself may pass for weight.

And this vilifying of them and their Grace, judging them to be of no other Mettal than other Men, appears in Three Particulars,

First, They raise up false Reports of GOD's People and nourish a Kennel of Evil Suspicions of them: If they know any Sin committed by them, they will conclude, They be all such: If they see no offensive sin in any of them, they are then reputed a Pack of Hypocrites: If they are not so uncharitable (having no grounds) they prophesie they will hereafter be as bad as others, tho' they carry a fair Flourish now.

Secondly, If they judge well of them, then they compare themselves to them, by taking a scanting only by their Out-side, and by what they see in them: And so like Children, seeing Stars a great

great way off, think them no bigger or brighter than winking Candles. They stand afar off from seeing the inside of a Child of God, they see not the Glory of God filling that Temple, they see not the sweet Influence they receive from Heaven, and that Fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst Part of him, and his glory shines chiefly within.

Thirdly, If they see God's People do excel them, that they have better Lives, and better Hearts, and better Knowledge, yet they will not conclude that they have no Grace, because it hath not that Stamp that Honesty Mens Money hath. But this Prank they play, they think such and such good Men have a greater Measure, and a higher Degree of Grace than themselves, yet they dare be bold to think and say, *Their Heart is as upright, tho' they be not so perfect as others are*, and so vilify the Grace that shines in the best of Men, by making this Gold to differ from their own Copper, not Essentially, but Gradually, and hence they deceive themselves miserably, not but that one (*Star* or) sincere Christian differs from another in Glory. I speak of those Men only, that never were fixt in so high a Sphere, as truly Honesty dwells, yet falsely father this bad Conclusion, *That they are upright for their Measure, that they have not the like Measure of Grace received as others have*.

Sixthly, The Understanding's Idolatry, whereby the Mind sets up, and bows down to a false Image of Grace, that is, the Mind being Ignorant of the height and excellency of true Grace, takes a scanting of it; and so imagines and fancies within it self, such a Measure of common Grace to be true Grace, which the Soul having easily attained unto, conceives it is in the State of Grace, and so deceives it self miserably, *Rom. 10. 31.*

And the Mind comes to set up her Image thus;
First,

The Sincere Convert.

III

First, The Mind is haunted and pursued with troublesome Fears of Hell: Conscience tells him, *He hath sinned*; and the Law tells him, *He shall die*, and Death appears, and tells him, *He must shortly meet with him*; and if he be taken away in his Sins, then comes a black Day of Reckoning for all his privy Pranks, a Day of Blood, Horror, Judgment and Fire, where no Creature can Comfort him. Hence saith he, *Lord, keep my Soul from these Miseries*: He hopeth it shall not prove so Evil with him, but fears it will.

Secondly, Hereupon he desireth Peace and Ease, and some Assurance of Freedom from these Evils. For it is an Hell above the Ground, ever to be on the wrack of tormenting Fears.

Thirdly, That he may have Ease, he will not swagger his Trouble away, nor drown it in the bottom of the Cup, nor throw it away with his Dice, nor play it away at Cards, but desires some Grace: (and commonly it is the least Measure of it too.) Hereupon he desires to hear such Sermons, and read such Books as may best satisfy him concerning the least Measure of Grace; for Sin only troubling him, Grace only can comfort him soundly, and so Grace, which is Meat and Drink to an holy Heart, is but Physick to this kind of Men, to ease them of their Fears and Troubles.

Fourthly, Hereupon being Ignorant of the height of true Grace, he fancieth to himself such a Measure of common Grace to be true Grace, as if he feels himself Ignorant of that which troubles him, so much Knowledge will I then get, saith he. If some foul Sins in his Practice troubles him, these he will cast away, and so reform: If Omission of good Duties molests him, he will hear better, and by some good Prayer-Book, and pray oftner: and if he be perswaded such a Man is a very honest Man, then he will strive to do as he doth, and now he is quieted.

Fifthly, When he hath attained unto this Pitch
of

of his own, now he thinks himself a young Beginner, and a good one too: So that if he dieth he thinks he shall do well: If he liveth, he thinks and hopes he shall grow better: And when he is come to his own Pitch, here he sets down his State fully satisfied. And now if he be press'd to get in to the Estate of Grace, his Answer is, *That is not to be done now*, he thanks God, *that care is past*. The Truth is, Beloved, it is too high for him, his own Legs could never carry him thither, all his Grace coming by his own working, not by God Almighty's Power: Let a Man have false Weights, he is cheated grievously with light Gold, why? Because his Weights are too light: so these Men have too light Weights, to judge of the Weight of true Grace; therefore light, clipt, crackt Pieces cheat them. Hence you shall have these Men commend pithless, sapless Men, for very honest Men, as ever brake Bread, why? They are just answerable to their Weights. Hence I have not much wondred at them, who maintain that a Man may fall away from true Grace. The Reason lieth here, they set up to themselves such a common Work of Grace to be true Grace, from which no Wonder that a Man may fall. Hence *Bellarmino* saith, That which is true Grace, *Veritate Essentiae*, only may be lost, not that Grace which true, *Veritate firmæ soliditatis*: Which Latter being rightly understood may be called Special, as the other common Grace. Hence also you shall have many Professors hearing a hundred Sermons, never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost that they see Troubles in Mind, because they think presently they have true Grace: Now they begin to be sorrowful for their sins. This is just according to their own light Weights.

Sixthly, For the Lord's sake, take heed of this Deceit, True Grace, (I tell you) it is a rare Pearl

a glorious Sun clouded from the Eyes of all, but them that have it, *Rev. 2. 18.* A strange admirable Almighty Work of God upon the Soul, which no created Power can produce, as far different in the least measure of it, from the highest degree of common Grace, as a Devil is from an Angel; for it is Christ Living, Breathing, Reigning, Fighting, Conquering in the Soul. Down therefore with your Idol Grace, your Idol Honesty: True Grace never aims at a Pitch, it aspires only to Perfection, *Phil. 3: 12, 13.* And therefore *Chrysostom* calls Saint Paul, *Dei Cultor, A. Insatiabilis.* greedy, insatiable worshipper of devouring the Lord Almighty.

Seventhly, The Understanding's Error, is another Cause of Man's Ruin.

And that is seen principally in these Five Things, these Five Errors or false Conceits.

First, In judging some Trouble of Mind, some light sorrow for sin to be true Repentance; and so thinking they do repent, hope they shall be saved: For sin is like sweet Poison, while a Man is drinking it down by committing of it, there is much pleasure in it, but after the committing of it, there is a sting in it, *Prov. 22. 31, 32.* Then the Time cometh when this Poison works, making the heart swell with Grief; sorry they are at the heart (they say) for it, and the Eyes drop, and the Man that committed sin with delight, now cries out with Grief in the bitterness of his Soul, *O that I, Beast that I am, had never committed it; Lord, Mercy, Mercy,* *Prov. 5. 3, 4, 11, 12.* Nay, it may be they will fast and humble, and afflict their Souls voluntarily for sin, and now they think they have repented, *Isa. 58. 4.* And hereupon when they hear, *That all that sin shall die, they grant this is true indeed, except a Man repent;* and so they think they have done already. This is true, *At what Time soever a sinner repents, the Lord will blot out his Iniquities:* But this Repentance is not when a Man is

is troubled somewhat in Mind for Sin, but when he cometh to mourn for Sin as his greatest Evil, as if he should see all his Goods and Estate on a light Fire before him, and that not for some Sins, but all Sins, little and great; and that not for a Time, a Fit and away, (a Land-flood of Sorrow) but always like a Spring never dry, but ever running all a Man's Life-time.

Secondly, In judging the striving of Conscience against Sin, to be the striving of the Flesh against the Spirit. And hence cometh these Speeches from Carnal black Mouths, *The Spirit is willing, but the Flesh is weak*. And hence Men think, they being thus compounded of Flesh and Spirit, are Regenerate, and in no worse Estate than the Children of God themselves: As sometimes I once spake with a Man, *That did verily think that Pilate was an honest Man, because he was so unwilling to crucify Christ*. Which Unwillingness did arise only from the Restraint of Conscience against the Fact. So many Men judge honestly, yet simply upon such a Ground of themselves, they say, *They strive against their Sins, but Lord be Merciful unto them*; they say, *The Flesh is frail*. And hence *Arminius* gives a divers Interpretation of the seventh Chapter of the *Romans* from ordinary Divines, concerning which *Paul* speaks in the Person of an Unregenerate Man, because he observed divers graceless Persons (as he saith himself) having fallen, and falling commonly into Sins against Conscience, to bring that Chapter in their own Defence and Comfort, because they did that which they allowed not, Ver. 15. *And so it was not they, but Sin that dwelled in them*.

And so many among us know they should be better, and strive that they may grow better, but through the Power of Sin cannot; Conscience telleth them, *They must not Sin*; their Hearts and Lusts say, *They must Sin*: And here forsooth is
Flesh

Flesh and Spirit: Oh no, here is Conscience and Lust only by the Ears together. Which striving, *Herod, Balaam, Pilate*, or the vilest Reprobate in the World may have. Such a War argueth not any Grace in the Heart, but rather more strength of Corruption, and more Power of Sin in the Heart: And it is no Wonder if a Horse run away when he is loose, but when his Bit and Bridle is in his Mouth; now to be wild, argueth, he is altogether untamed and unsubdued. Take heed therefore of judging your Estate to be good because of some backwardness of your Hearts to commit some Sins, tho' little Sins: For thy Sins may be, and it is most certain are more powerful in thee, than in others that have not the like Strugglings, because they have not such Check as thou hast to restrain thee. Know therefore, *That the striving of the Spirit against the Flesh, is against Sin, because it is Sin:* As a Man hates a Toad, tho' he be never poysoned by it: But the striving of thy Conscience against Sin, is only against Sin, because it is a troubling, or a damning Sin. The striving of the Spirit against the Flesh, is from a deadly hatred of sin, *Rom. 7. 15.* But thy striving of Conscience against sin, is only from a Fear of the Danger of sin: For *Balaam* had a mind to curse the *Israelites* for his Money's sake; but he might have had an House full of Silver and Gold, (which is a goodly Thing in a covetous Eye) it is said, *He durst not curse them.*

Thirdly, In judging of the sincerity of the Heart, by some good Affection in the Heart. Hence many a deluded Soul Reasons the Case out thus with himself, *Either I must be a Profane Man, or an Hypocrite, or an Upright Man.* Not Profane, I thank God, for I am not given to Whoring, Drinking, Oppression, Swearing, nor Hypocrisy, for I hate these shews. I cannot endure to appear better without, than I am within, therefore I am Upright. Why? Oh! because mine
Heart

Heart is good, mine Affections and Desires without are better than my Life without, and whatever others judge of me, I know mine own Heart, and the Heart is all that God desires. And thus they Fool themselves, *Prov.* 28. 26. This is one of the greatest Causes and Grounds of Mistake amongst Men, that think best of themselves: They are not able to put a Difference between the good Desires and strong Affections that arise from the Love of Jesus Christ.

Self-Love will make a Man seek his own Good and safety: Hence it will pull a Man out of his Bed betimes in the Morning, and call him up to Pray; it will take him and carry him into his Chamber towards Evening, and there privately make him seek and pray, and tug hard for Pardon, for Christ, for Mercy: *Lord, evermore give us of this Bread.* But the Love of Christ makes a Man desire Christ and his Honour for himself, and all other Things for Christ: It is true, the desires of Sons in Christ by Faith are accepted ever, but the desire of servants, Men that work only for their Wages out of Christ, are not.

Fourthly, In judging of God's Love to them, by aiming sometimes at the Glory of God. *Is it possible that a Man should aim at God's Glory, and yet perish?* Yes, and ordinary too, *2 Kings* 10. 1. A Man may be liberal to the Poor, maintain the Ministry, be forward and stand for good Things, whence he may not doubt but that God loves him. But here is the Difference, tho' a wicked Man may make God's Glory in some particular Things his End, yet he never makes it in his general Course his utmost and last End: A subtile Apprentice may do all his master's Work, but he may take the Gain to himself, or divide it betwixt his Master and himself, and so may be but a Knave, as observant he seems to be: so a subtile Heart (yet a vile villainous Heart) may forsake all the World, as *Judas* did.

may bind himself Apprentice to all the Duties God requireth outwardly at his Hands, and so do good Works, *but what is his last End?* It is that he might gain Respect or Place, or that Christ may have some Part of the Glory, and he another. *Simon Magus* would give any Money sometimes that he could pray so well, know so much, and do as others do, and yet his last End is for himself: But *how can you believe, if you seek not that Glory that comes from God,* says Christ? There is many seek the Honour of Christ, but do you seek his Honour only? Is it your last End, where you rest and seek no more but that? If thou would'st know whether thou makest God's Glory thy last End, observe this Rule,

If thou art more grieved for the Eclipse of thine own Honour, and for thine own Losses, than for the Loss of God's Honour, it is an evident sign thou lovest it not, desirest it not as thy chiefest Good, as thy last End, for thy *summum Bonum*; and therefore do'st not seek God's Honour in the prime and chiefest Place. Sin troubled *Paul* more than all the *Plagues* and *Miseries* of the World: Indeed if thy Name be dashed with Disgrace, and thy Will be crossed, thy Heart is grieved and disquieted, but the Lord may lose his Honour daily by thine own sins, and those that be round about thee, but not a Tear, not a sigh, not a Groan to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lord's Name, or Honour, as thy greatest Good. *Fifthly*, In judging the Power of sin to be but Infirmary; for if any Thing troubled an Unregenerate *Man*, and makes him call his Estate into question, it is sin either in the Being or Power of it. Now sin in the Being ought not, must not make a *Man* question his Estate, because the best have that left in them that will humble them, and make them live by Faith; therefore the Power of sin only can trouble a *Man*. Now if a *Man*

no

do judge of this to be only but Infirmity, which the best are encompassed about withal, he cannot but ly down secretly and think himself well. And if this Error be settled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of Hell in their Faces, and denounce the Terror of GOD against them, they are never stirred: Why? Because they think, *Here is for you that live in sin*; but as for themselves, altho' they have sins, yet they strive against them, and so cannot leave them; for *we must have Sin as long as we live here*, they say. Now mark it, there is no sure Sign of a Man under the bloody Reign and Dominion of his Lusts and Sin than this, that is, to give way to Sin, (tho' never so little and common) nor to be greatly troubled for Sin, (for they may be a little troubled) because they cannot overcome Sin, (I deny not but the best do sin daily) yet this is the Disposition of *Paul*, and every Child of GOD, he mourneth not the less but the more for sin, tho' he cannot quite subdue them, cast them out and overcomethem. As a Prisoner mourns the more that he is bound with such Fetters he cannot break: So doth every one truly sensible of his woeful Captivity by Sin: This is the great Difference between a *raging Sin* a Man will part withal, and a Sin of Infirmity a Man cannot part withal; a Sin of Infirmity is such a Sin as a Man would, but cannot part with it; and hence he mourns the more for it. A *Raging Sin* is such a Sin, as a Man haply by Virtue of his lashing Conscience would sometimes part withal, but cannot, and hence mourns the less for it, and gives way unto it. Now for the Lord's sake take heed of this Deceit, I tell you, those Sins you cannot part withal, you groan not Day and Night under them, saying, *O Lord, help me, for I am weary of my sin and my Life, I will certainly undo you.* You say

you cannot but speak idly and think vainly, and do ill, as all do sometimes : I tell you, Those Sins shall be Everlasting Chains to hold you fast in the Power of the Devil, until the Judgment of the great Day.

And thus much of the Understanding's *Corruption*, whereby Men are commonly deluded : Now followeth the *Second*.

Secondly, In regard of the false Bastard Peace begot in the Conscience. Why should the Camp tremble, when Scouts are asleep, or give a false Report when the Enemies are near them? Most Men think they are in a safe Estate. Or if they have been Troubled, because they have got some Peace and Comfort after it.

Now this False Peace is *How False Peace is begot in the Heart by these bred in the Soul.*

Four Means:

1. By Satan.
2. By False Teachers.
3. By a False Spirit.
4. By a False Application of True Promises.

1. By Satan, whose Kingdom shall fall if it should be divided, and be always in a Combustion : Hence he laboureth for Peace, Luke 11. 21. *When the strong Man keepeth the House his Goods be in Peace*, that is, when Satan armed with abundance of Shifts and Carnal Reasonings possesseth Mens Souls, they are at Peace.

Now look as Masters give their Servants Peace, even so the Devil.

1. By removing all Things that may Trouble them. And
2. By giving unto them all Things that may quiet and comfort them, as Meat, Drink, Rest, Lodging, &c. So doth Satan deal with his Slaves and Servants.

First, By removing those Sins which trouble the

the Conscience: for a Man may live in a sin, and yet never be troubled for that sin: for sin against the light of Conscience only troubles the Conscience: As children that are tumbling and playing in the Dust, they are not troubled with all the Dust, nay, they take pleasure to wallow in it; but only with that, (whether it be small or great) that lights in their Eyes. And hence that young Man came boasting to Christ, *That he had kept all the Commandments from his Youth, but he went away sorrowful*, because that Dust, that Sin he lived in with Delight before, fell into his Eyes, and therefore was troubled: Now mark the Plot of the Devil, when he can make a Man live, and wallow and delight in his sins, and so serve him, and yet will not suffer him to live in any sin against Conscience, whereby he should be troubled, and so seek to come out of this woful Estate, *he is sure this Man is his own*, and now a poor deluded Man himself goes up and down, not doubting but he shall be saved, why? Because their Conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves, that may make them so much as suspect their Estate is bad, *Matth. 9. 13. I came not to call the Righteous, but Sinners to Repentance*, that is, such an one as in his own Opinion is Fish whole; every sin being a Child of God's sickness, he is never without some kind of sorrow: But some sins only being a natural Man's sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound: But the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lord's sake look to this Subtlety: Many think themselves in a good Estate, because they know not the particular sin they live in, whereas Satan may have stronger possession of such as are bound with his invisible Fetters and Chains, which those that have their pinching Bolts on them may sooner escape.

Secondly,

Secondly, By giving the Soul *Liberty* to recreate it self in any sinful Course, wherein the Eye of Conscience may not be pricked and wounded: Servants when they are put always to Work and never can go abroad, are weary both of work and Master. That Master pleaseth them, that giveth them most Liberty. To be taken up all the Day long in doing Gods Work, *Watching, Praying, Fighting* against every Sin, that is a Burthen, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their Hands. Now Satan gives Men Liberty in their sinful Courses, and this Liberty begets Peace, and this Peace makes them think well of themselves, *2 Pet. 2. 19.* There's many rotten Professors in these Days, that indeed will not open their mouths against the sincere hearted People of God, yet they walk loosely, and take too much Liberty in their Speeches, Liberty in their Thoughts, Liberty in their Desires and Delights, Liberty in their Company, in their Pastimes, and that sometimes under a Pretence of Christian Liberty, and never trouble themselves with these needless Controversies, to what End, or in what Manner do I use these Things? Whereas the *righteous Man* feareth *away*, considering there is a Snare for him in every lawful Liberty. May not I sin in my *Mirth*, in my *Speaking*, in my *Sleeping*? Oh! this is Liberty that the Devil gives, and the World takes, begets most Men with a foolish Opinion, that all is well with them.

Thirdly, By giving the Soul a good Diet, Meat and Drink enough, what Dish he likes best. Let Master give Liberty, yet his Servant is not pleased, unless he hath Meat, and Drink, and Food; there is no wicked Man under Heaven, but as he take too much Liberty in the Use of lawful things, he filleth his Heart with some unlawful secret Lust, tho' all the Time they live in it, they be it is unknown to them, *Luke 16.* Dives had his Dish, his good Things, and so sang him-

self asleep, and bad his Soul take his Ease and Rest: Yea, observe, this Diet is poisoned in it self, but ever commended to the Soul as wholesome, good, and lawful. They christen Sins with a new Name, as *Popes* are at their Election: If he be bad, they call him sometimes *Pius*, if a Coward, *Leo*, &c. So Covetousness is good Husbandry, Company-keeping good Neighbourhood, lying to save their Credit from cracking, but a handsome Excuse, and hence the Soul goes peaceably on, and believes he is in a good Estate.

Fourthly, By giving the Soul Rest and Sleep that is, Cessation sometimes from the Act of Sin. Hence they are hardly perswaded that they live in Sin, because they cease sometimes from the act of Sin, as no Man doth always swear, nor is he always drunk, nor always angry. They think only their Fall in these or the like Sins, are Slip and Falls which the best Men may have sometimes, and yet be a dear Child of God: Oh! Satan will not always set Men at his Work; for Men should always have their Cups in their hands and their Queens in their Arms: If a covetous Man should always root in the Earth, and never Pray, never have good Thoughts, never keep a Sabbath; If a Man should always speak idly and never a good Word drop from him, a Man's Conscience would never be quiet, but shaking him from what he doth, but by giving Men Respite from sinning for a Time, Satan getteth stronger Possession afterwards, *Matthew 12. 45. When the unclean Spirit is gone out of a Man, it returneth worse. Sampson's* Strength always remained, and so doth Sin's Strength in a Natural Man, but never appears until Temptation come.

Fifthly, By giving the Soul fair Promises of Heaven and Eternal Life, and fastning them upon the Heart. Most Men are confident their Estate good, and tho' God kills them, yet will they trust in him, and cannot be beaten from this: Why Oh! Satan bewitcheth them. For as he told Eve

by the Serpent, *She should not die*; so doth he insinuate his Perswasions to the Soul, *Tho' it live in Sin, he shall not die, but to do well enough as the precisest*. Satan gives thus Words, but woful Wages, the eternal Flashes of Hell.

II. By *False Teachers*, who partly by their loose Example, partly by their flattering Doctrines in publick, and their large Charity in private, daubing up every one (especially that is a good Friend unto them) for honest and religious People, and if they be but a little troubled, applying Comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggarly Passport, and so they go out of the World, and die like Lambs, being wofully cheated, *Matth. 24*:

11. Look abroad in the World, and see what is the Reason so many feed their Hearts with Confidence they shall be saved, yet their lives condemn them, and their Hearts acquit them; the Reason is, *Such and such a Minister will go to the Ale-house, and he never prays in his Family, and he is none of these Precise, hot, People, and yet as honest a Man as ever lives, and a good Divine too*. *Ahab* was miserably cheated by Four hundred false Prophets. Whilst the Minister is of a loose Life himself, he will wink at others and their Faults, lest in reproving them he should condemn himself, and others should say unto him, *Physician, heal thy self*. Thieves of the same Company will not steal from one another, lest they trouble thereby themselves; and hence they give others false Cards to fall by, false Rules to live by; their unconscionable large Charity is like a Gulf that swalloweth Ships (Souls I mean) tossed with Tempests, and not comforted, *Isa. 54. 7, 8*. And hence all being Fish that cometh in their Net, all Men think so of themselves.

III. A *False Spirit*. This is a Third Cause

that begets a false Peace: As there is a True Spirit that witnesseth to our Spirits, that we are Sons of God, *Rom. 8. 16.* So there is a false Spirit just like the true one, witnessing that they are the Sons of God, *1 John 4. 1.* We are bid to *try the Spirits*: Now if these Spirits were not like God's True Spirit, what need Trial? As what need one try whether Dirt be Gold, which are so unlike to each other. And this Spirit I take to be set down, *Matth. 24. 23.* Now look at the True Spirit witnesseth, so the False Spirit being like it, witnesseth also.

First, The Spirit of God humbles the Soul: So before Men have the Witness of the false Spirit, they are mightily cast down and dejected in Spirit, and hereupon they pray for Ease, and purpose to lead new Lives and cast away their Weapons, and submit, *Psalms 66. 5.*

Secondly, The Spirit of God in the Gospel reveals Jesus Christ, and his Willingness to save; so the false Spirit discovereth Christ's Excellency and Willingness to receive him, if he will but come in. It fareth with his Soul as with Surveyors of Lands that take an exact Compass of other Mens Grounds, of which they shall never enjoy a Foot. So did Balaam, *Numb. 24. 5, 6.* This false Spirit sheweth them the Glory of Heaven and God's People.

Thirdly, Hereupon the Soul cometh to be affected, and to taste the goodness and sweetness of Jesus Christ, as those did, *Heb. 6.* And the Soul breaks out into a passionate Admiration: *Oh! that ever there should be any Hope for such a vile Wretch as I am, and have been!* and so joys exceedingly, like a Man half way wrapt up into Heaven.

Fourthly, Hereupon the Soul being comforted after it was wounded, now calleth God, *My God*, and Christ, *My Sweet Saviour*, and now it doubts not but it shall be saved, why? Because I have received much Comfort after much Sorrow and

Doubt

Doubling, Hosea 8. 2, 3. and yet remain a deluded miserable Creature still. But here mark the Difference between the Witnesses of each spirit. The *false Spirit* makes a Man believe he is in the Estate of Grace, and shall be saved, because he hath *Tasted* of Christ, and so hath been comforted, and that abundantly: But the *true Spirit* persuades a Man his Estate is good and safe, because he hath not only tasted, but bought this Christ; as the wise Merchant in the Gospel, that rejoiced he had found the Pearl, but yet stays not here but sells away all, and *buys* the Pearl. Like two *Chapmen* that come to buy Wine, the one tastes it and goeth away in a drunken Fit, and so concludes it is his. So a Man doth that hath the false Spirit; but the true spirited Man doth not only taste, but *buys* the Wine, altho' he do not drink it all down, when he cometh to taste it; yet he having been incited by tasting to buy it, now he calls it his own: So a Child of God tasting a little of God, and a little of Christ, and a little of the Promises at his first Conversion, altho' he tastes not all the sweetness that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

Again, the false Spirit having given a Man Comfort and Peace, suffers a Man to rest in that Estate; but the true Spirit having made the Soul taste the Love of the Lord, stirreth up the Soul to do a Work mightily for the Lord. Now the Soul crieth out, *What shall I do for Christ, that hath done Wonders for me*. If every Hair on my Head were a Tongue to speak of his Goodness, it were too little, Neh. 8. 10. *The Joy of the Lord is our Strength*, Psalm 51. 12. *Uphold me with thy free Spirit*, or as the Chaldean Paraphrase hath it, *The Kingly Spirit*. The Spirit of Adoption in God's Child is no Underling, suffering Men to ly down, and cry, *My Desires are good, but Flesh is frail*; No, it is a *kingly Spirit*, that reigns where it liveth.

IV. False

IV. *False Applying of true Promises*, is the last Cause of false Peace; And when a Man hath God's Spirit within, and God's Hand and Promise (as he thinks) for his Estate, now he thinks all safe. Thus did the *Jews*, they said, *We have Abraham to our Father*, and so reputed themselves safe, God having made the Promise, *I will be a God to thee, and to thy Seed*. But here is a Difference between a Child of God's Application of them, and a wicked Man's; the first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the Dugg belong, but to the Child that liveth upon it? *Psal.* 23. 15. The other lives upon his Lusts, and Creatures, and yet catcheth hold on the Promise.

By these *Four Means* is begot a Bastard false Peace.

Thus much of the *Second Cause* of Man's deceiving himself; false Peace in the *Conscience*.

Now followeth the *Third*.

III. The Corruptions and Distempers of the *Will*, which is the *Third Cause* why Men deceive themselves. Which are many, I will only name Three.

First, When the *Will* is resolved to go on in a sinful Course, and then sets the *Understanding* a Work to defend it. Whence it fareth with the Soul, as with a Man that cometh to search for stolen Goods, who having received a Bribe aforehand, searcheth every where but where it is, and so the Man is never found out to be what he is: So a Man having tasted the Sweetness of a sinful Course, (which Pleasure bribes him) he is contented to search into every Corner of his Heart, and to try himself, as many do, except *there* where his darling Lusts ly; *besits upon that*, and covers it willingly from his own Eyes, as *Rachel* did upon stolen Goods, and so never finds out himself, *John* 3. 20. A Man that hath a Mind to sleep quietly, will cause the Curtains to be drawn, and will not let some Light come in, but shuts out all
that

that, or so much as may hinder him from sleeping. So a Man having a mind to sleep in some particular sinful Course at his Ease, will search himself, and let some Light come into his Mind.

And hence many profane Persons, that know much, their Opinions are orthodox; their Discourse savoury, yet do they know little of themselves, and of those Sins and lusts that haunt them, which they must part with, because this Light troubleth them, it hindereth them from sleeping in their secure Estate, and therefore they draw the Curtain here. Hence many Men that live in those Sins of the grossest Usury, finding the Gain, and tasting the sweet of that sin, will read all Books, go to all those Ministers, they suppose, that hold it lawful, and so pick up and gather Reasons to defend the Lawfulness of the Sin, and so because they would not have it to be a Sin, find out Reasons whereby they think it no Sin, but the bottom is this, *Their Will bath got the Bribe, and now the Understanding plays the Lawyer*; and hence Men live in the most crying Sins, and are sure to perish, because they will not know they are in an Error.

Secondly, When the Will sets the Understanding a-work to extenuate and lessen Sin; for many when they see their Sin, yet make it small by looking at the false End of their Optick Glass; they think such small Matters never make any Breach between the Lord and their Souls. Hence they say, *The best Man sins seven times a Day, and wbo can say my Heart is clean?* What is the Reason that a Child of God hath little Peace many Times after Commission of small Sins? Oh! it is because they see the horrible Nature of the least Sin, small Wrongs against so dear, so great a Friend as the Lord is, it cuts their Hearts; yet a Carnal Heart is never troubled for great Sins, because they make a light Matter of them.

Thirdly, Willful Ignorance of the horrible Wrath of God. Hence Men rush on in Sin, as the Horse

Horſe into the Battle: Hence Men never fear their Eſtates, becauſe they know not God's wrath hanging over them. Coldeſt Snakes when they are frozen with Cold, never ſting nor hurt, one may carry a Neſt of them in his Boſom; but bring them to the Fire, then they hiſ and ſting; ſo Sin when it is brought near God's Wrath (that devouring Fire) it makes Men cry out of themſelves then, *I am undone, Oh! I am a loſt Creature;* But being not thus heated, Sin never makes a Man cry out of himſelf.

Theſe are the Cauſes why Men are ignorant of their woful miſerable Eſtate, which *Ignorance* is the firſt Rock, or the firſt Powder-plot that ſpoils Thouſands.

Yet there are Three more dangerous, becauſe more ſecret.

Now followeth the *Second*
The ſecond Rea- Reason of Mens Ruin By Rea-
ſon why Men son of Man's Carnal Security,
ruin themſelves. whereby Men cannot be affect-
 ed with, nor ſo much as have

Hearts to deſire to come out of their Miſery when they know it; For if a Man's Mind underſtand his Miſery, yet if the Heart be hard or ſleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Iſa. 28. 9, 10.* Now this is the Eſtate of many a Soul, he doth know his Miſery; but by Reaſon of the ſleepy, ſecure, ſenſeleſs Spirit of Slumber, he never feels it, nor mourns under it, and ſo comes out of it.

Reason 1. Now the Reaſons of this Security are theſe,

Becauſe GOD pours not out the full Meaſure of his Grace upon Men; becauſe he kindles not the Pile of Wrath that lies upon Men, it is reſerved and concealed, *not revealed from Heaven,* and ſo long, let God frown, Miniſters threaten, and ſmaller Judgments drop, yet they will never ſeek Shelter in Jeſus Chriſt, *Nabum 1. 2.* But ſleep

sleep in their Sins, until God rain down Floods of Horror, Blood, Fire; until GOD's Arrows stick in Mens Hearts, they will never seek out of themselves unto Jesus Christ, *Eccles. 8: 12.* So long as God's Plagues were upon *Pharaoh*, he giveth fair Words, and *Moses* must be sent to pray for him: But when God's Hand is taken away, now *Pharaoh's* Heart is hardned. So long as God's Sword is in his Scabbard, Men have such stout Hearts, that they will never yield, God must wound and cut deep, and stab, and thrust to the very Heart, else Men will never yield, never awaken, till God's Fists be about Mens Ears, and he is dragging them to the stake; Men will never awake and cry for a Pardon and Deliverance out of their woful Estate.

Reason 2. Secondly, Because if they do in Part feel, and so fear God's Wrath, they put away the evil Day far from them, they hope they shall do better hereafter, and repent some other Time, and therefore they say, *Soul, Eat, Drink, follow thy Sports, Cups, Queans, thou hast a Treasure of Time, which shall not be spent in many Years, Isa. 22. 12, 13.* That look as it is with the Wax, let it be of never so pliable Disposition, and the Fire never so hot, yet if it be not brought near the Fire, and be held in the Fire, it never melts, but still remains hard: So it is here, let a Man or Woman have never so gentle or pliable a Nature, and let God's Wrath be never so hot and dreadful in their Judgment, yet if they make not the Day of Wrath present to them, if they see it not ready every Moment to look upon their Hearts, they are never melted, but they remain hard-hearted, secure, sleepy Wretches, and never groan to come out of their woful Estate, and this is the Reason why many Men that have guilty Consciences, tho' they have many secret Wishes and Purposes to be better, yet never cry out of themselves, nor never seek earnestly for Mercy, till they ly upon their Death-bed, and then, Oh!

the Promises that they ply God with; *Try me, Lord, and restore me once more to Health, and Life again, and thou shalt see how thankful I will be*; because that now they apprehend Wrath and Misery near unto them, *Heb. 2. 13.*

Reason 3. Thirdly, Because they think they can bear God's Wrath, tho' they do conceive it near at hand, even at the very Doors: Men think not that Hell is so hot, or the Devil so black, nor God so terrible as indeed he is. And hence we shall observe, the Prophets present God's Wrath as a Thing intollerable before the Eyes of the People, that thereby they might quench all those cursed Conceits of being able to bear God's Wrath, *Neb. 1. 6.* And hence we shall have many Men desperately conclude, *They will have their swing in Sin, and if they perish, they hope they shall be able to bear it*; It is but a damning they think, and hence they go on securely. O poor Wretches! the Devil scars and fears all the World, and at God's Wrath the Devils quake, and yet secure Men fear it not, they think Hell is not so horrible a Place.

Reason 4. Fourthly, Because they know no better an Estate: Hence tho' they feel their woful and miserable Condition, yet they desire not to come out of it. Altho' Men find hard Lodging in the World, hard Times, hard Friends, hard Hearts, yet they make a shift with what they find in this miserable Inn, until they come to Hell; for such a Man pursued by outward miseries, or inward Troubles, there stays. O miserable Man! that makes shift till he come to Hell. They may hear of the happy Estate of G O D's People, but not knowing of it experimentally, they stay where they are, *John 4. 14.*

Take a Prince's Child, and bring it up in a base House and Place, it never aspires after a Kingdom or Crown. So Men hatcht in this World, knowing no better an Estate, never cast about them to get a better Inheritance than that they

they scramble for here. Wives mourn for the long Absence of their beloved Husbands, because they know them and their worth. God may absent himself from Men, Weeks, Months, Years, but Men shed not one Tear for it, because they never tasted the sweetness of his Presence. It is strange to see *Men* take more content in their Cups and Cards, Pots and Pipes, Dogs and Hawks, than in the Fellowship of God and Christ, in Word, in Prayer, in meditation, which Ordinances are Burdens, and Prisons unto them. *What is the Reason of it? Is there no more Sweetness in the Presence of God's smiling in Christ, than in a filthy Whore?* Yes, but they know not the Worth, Sweetness, satisfying Goodness of a God; yet into fresh Waters they will never return, because now they take a large Difference betwixt each Estate. So it is here, if *Men* did but once taste of the Happiness of God's People, they would not for a thousand Worlds be one Half Hour in their wild loose Sea again.

Reason 5. Fifthly, Because if they do know a better Estate, yet their present Pleasures, their sloth doth so bewitch them, and God's Denials, when they seek unto him, do so far discourage them, that they sleep still securely in that Estate. A slothful Heart bewitched with present Ease and Pleasures, and Delights, considering many a Tear, many a Prayer must it make, many a Night must it break its Sleep, many a wearied Step must it take toward Heaven, and Christ, if ever it come there, grows discouraged and deadned, and hard hearted in a sleepy Estate, and had rather have a Bird in the Hand than two in the Bush, *Prov. 1. 32. Jer. 48. 11.* The *Israelites* wished that they were at their Onions and Garlick again in *Egypt*. *Was there no Canaan;* Yes, but they wished thus, because there were Walls built up to Heaven, and Giants Sons of *Anak* in the Land, Difficulties to overcome. O slothful Hearts! *Secondly,* Because God sometimes put them to straits, and

and denied them what they sought for, they were of such a waspish, tasty, sullen Spirit, that because the Lord had them not always on his Knees, they would run away. So many a man meets with Sorrow enough in his sinful Dropsy, drunken Estate, he hears of Heaven, and a better Estate, yet why goes he to his Lusts and Flesh-pots again? Oh! because there are so many Difficulties and Blocks, and hinderances in his Way, and because they pray, and find not Ease, therefore they eat, drink, laugh, sport and sleep in their miserable Estate still, *Matth. 7. 14.* Therefore Men walk in the Broad-way, because the other Way to Life is strait and narrow, it is a Plague, Burden, a Prison to be so strick: Men had rather sit almost an Hour in the Stocks, than be an Hour in Prayer: Men had rather be damned at last than sweat it out, and run through the Race to receive the Crown, and hence Men remain secure.

Reason 6. Sixthly, Because of the strange strong Power of sin, which bears that Sway over Mens Souls, that they must serve it, as Prisoners stoop to their Jailor, as Soldiers that have taken their Pay, *their Pleasure of sin*, must stoop to it as their Captain, though they go marching on to eternal Ruin; nay, tho' Dooms-day should be to Morrow, yet they must and will serve their Lusts, *Rom. 1. ult.* As the *Sodomites* when they were smitten with Blindness, which tormented their Eyes, as tho' they had been pricked with Thorns, for so the *Hebrew* Word signifies, even when Destruction was near, they groped for the Door, Men cannot but sin, though they perish for sin, hence they remain secure.

Reason 7. Seventhly, Despair of God's Mercy, hence like *Gain*, Men are Runnagates from the Face of God; Men think they shall never find Mercy when all is done; hence they grow desperately sinful, like those *Italian* Senators, that despairing of their Lives (when upon Submission they had been promised their Lives yet) being
con-

conscious of their Villany, made a curious Banquet, and at the end of it, every Man drank up his Glass of Poyson, and killed himself : So Men feeling such horrible hard Hearts, and being privy to such Notorious Sins, they cast away Liver, and Heaven, and Sou's for Lusts, and so perish wofully, because they lived desperately, and so securely.

Eighthly, Because Men nourish a blind, false, flattering Hope of God's Mercy. Hence many knowing and suspecting, that all is nought with them, yet having some Hope, they may be in a good Estate, and God may Love them: Hence they ly down securely, and rest in their flattering Hope: Hence observe, those People that seldom come to a Conclusion, to a Point, that either they are in the State of Grace, or out of it, that never come to be affected, but remain secure in their Condition, they commonly grow to this desperate Conclusion, *That they hope GOD will be Merciful unto them, if not, they cannot help it*: Like the Man that had on his Target, the Picture of God, and the Devil: Under the first he wrote, *Sit tu non vis, If thou wilt not*: Under the other he writ, *Ipse rogat, Here's one Will*.

Ninthly, Because Men bring not their Hearts under the Hammer of God's Word to be broken, they never bring their Consciences to be cut. Hence they go on still securely with festered Consciences. Men put themselves above the Word, and their hearts above the hammer; they come not to have the Minister to humble them, but to judge of him, or to prick some pretty fine Thing out of the Word, and so remain secure Sots all their Days. For if ever thy Heart be broken, and thy Conscience be awakened, the Word must do it: But People are so Sermon trodden, that their Hearts, like Foot-paths, grow hard by the Word.

Tenthly, Because Men consider not of GOD's Wrath daily, nor the horrible Nature of Sins,
Men

Men chew not these Pills: Hence they never come to be affected nor awakened.

Use. Awake therefore all you secure Creatures, feel your Misery, that so you may get out of it. Do'st thou know thine Estate is naught, and that thy Condemnation will be fearful, if ever thou do'st perish, and is thine Heart secretly secure, so damnable dead, so desperately hard, that thou hast no Heart to come out of it? What? No Sigh, no Tears? Canst thou carry all thy Sins upon thy Back, like *Sampson* the Gates of the City, and make a light matter of them? Do'st thou see Hell Fire before thee, and yet wilt venture? Art thou worse than a Beast, which we cannot beat, nor drive into the Fire, if there be any way to escape? Oh! get thine Heart to lament and mourn under thy Miseries, who knows then but the Lord may pity thee? But Oh, hard Heart! thou canst mourn for Losses and Crosses, burning of Goods and Houses, yet tho' God be lost, and his Image burnt down, and all is gone, thou canst not mourn. If thine Heart were truly affected, the Pillow would be washed with thy Tears, and the Wife in thy Bosom would be Witness to thine Heart-breakings in Midnight for these Sins, which have grieved the Spirit of God, many a Time thou could'st not sleep quietly nor comfortably without Assurance; if ye were sick to Death, Physicians should hear how ye do; and if you were humbled, we should have you in the bitterness of your Spirits cry out, *What shall we do?* But know it, thou must mourn here or in Hell. If God broke *David's* Bones for his Adultery, and the Angels Backs for their Pride; the LORD if ever he saves thee, will break thy Heart too.

Quest. But thou wilt say, *How shall I do to get mine Heart affected with my Misery?*

Ans. 1. Take a full view of thy Misery. 2. Take special notice of the Lords readiness & willingness to

receive thee yet into Mercy: For Two Things harden the Heart: *How to get a*
 1. *False Hope*, whereby a Man *broken Heart*.
 hopes he is not so bad as indeed he is. 2. *No Hopes*, whereby a Man when he seeth himself so notoriously bad, thinks there is no willingness in the Lord to pardon or receive such a monster of *Men to Mercy*; and if neither the Hammer can break thy stony Heart, nor the Sun-shine of *Mercy* melt it, thou hast an Heart worse than the Devil, and art a spectacle of the greatest mercy. 1. In regard of Sin. 2. In regard of GOD's Wrath.

First, In regard of Sin: Thou hast sinned, and that grievously against a great God, thou makest no great matter of this: No, but though it be no load to thee, it is a load on the Lord's Heart, *Isa.* 1. 24. And Time will come, he will make the whole sinful World by Rivers of Fire and Blood to know what an Evil it is.

For *First*, In every sin thou do'st strike GOD, and sling a Dagger at the Heart of God. 2. In every sin thou do'st spight against God. For if there were but one only Thing wherein a Man could do his Friend a Displeasure, was not here spight seen, if he did that Thing? Now tell me, *Hath not the Lord been a good Friend unto thee?* Tell me, *Wherein hath he grieved thee?* And tell me, *In what one Thing canst thou please the Devil?* and do God a Displeasure, but by sin? Yet, O hard Heart! thou makest nothing of it. But consider, *Tbirdly*, In every sin thou do'st dethrone God, and setteth thy self above God: For in every sin this Question is put, *Whose Will shall be done, God's Will or Man's?* Now Man by sin sets up his own Will above the Lords, and so kicks God (blessed for ever, adored of Millions of Saints and Angels) as filthy under his Feet. *What, will this break your Hearts?*

Consider then of God's Wrath, the Certainty of it, the Unsupportableness of it, how that dying in

in thy sins and secure Estate, it shall fall; For when Men cry, 1 Thess. 5. 3, 4. *Peace, peace*, then cometh sudden Destruction at unawares: Pray therefore to God to reveal this to thee, that thy Heart may break under it. Secondly, Consider of the Lord's Mercy and Readiness to save thee, 2 Cor. 5. 19. Who hath prepared Mercy, and intreats thee to take it, and waiteth every Day for thee to that End.

The Third Reason of Man's Ruin, is that carnal Confidence whereby Men seek to save themselves, and to

scramble out of their miserable Estate by their own Duties and Performances, when they do feel themselves miserable, the Soul doth as those (Hosea 5. 13.) Men, when they be wounded and troubled, they never look after Jesus Christ, but go to their own Waters to heal themselves; like hunted Harts when the Arrow is in them, Rom. 9. 31, 32.

For the opening of this Point, I shall shew you these Two Things.

1. Wherein this resting in Duties appears.
2. Why do Men rest in themselves.

Wherein Mens resting in Duties appears.

First, This resting in Duties appears in these Eleven Degrees.

1. The Soul of a poor Sinner, if ignorantly bred and brought up, rests confidently in superstitious Vanities. Ask a devout Papist, *How he hopes to be saved?* He will answer, By his good Works. But enquire further, *What are these good Works?* Why, for the most Part superstitious Ones of their own Inventions, (for the Crow thinks her own Bird fairest) as Whipping themselves, Pilgrimage, Fasting, mumbling over their *Pater-nosters*, bowing down to Images and Crosses.
2. Now these being banished from the Church and Kingdom, then Men stand upon their titular Profession of the true Religion, altho' they be Devils

vils incarnate, in their Lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, whoring in Taverns, and blind Ale-houses; others belching out their Oaths, their Mouths ever casting out, like raging Seas, filthy frothy Speeches: others like *Ishmael*, scoffing at the best Men, yet these are confident they shall be saved. Why? (they say) *They are no Papists, hang them, they will die for their Religion, and rather burn than turn again by the Grace of God.* Thus the Jews boasted, *They were Abraham's Seed*, Zeph. 4. 11. So our carnal People boast, *Am not I a good Protestant? Am I not baptized? Do not I live in the Church, and therefore resting here hope to be saved?* I remember a Judge, when one pleading once with him for his Life, that he might not be hanged, because he was a Gentleman, he told him, *That therefore he should have the Gallows made higher for him.* So when thou pleadest, *I am a Christian, and a good Protestant,* (yet thou wilt drink, and swear, and whore, and neglect Prayer, and break God's Sabbaths) *and therefore thou hopest to be saved,* I tell thee, *Thy Condemnation shall be greater, and thy Plagues in Hell the heavier.*

3. If Men have no Peace here, then they flee too, and rest in the Goodness of their Insides: You shall have many a Man, whom if you follow to his Chamber, you shall find very devout, and they pray heartily for the Mercy of God, and Forgiveness of sins. But follow them out of their Chambers, watch their Discourses, you shall find it frothy and vain, and now and then powdered with Faith and Truth, and obscure speeches. Watch them when they are crost, you shall see them as angry as Wasps, and swell like Turkeys, and spit out their Venom like Dragons, Watch them in their Journeys, and you shall see them shoot into an Ale-house, and there swill and swag-ger, and be familiar with the scum of the Councils, for Profaneness, and half drunk too sometimes

Watch,

Watch them on the Lord's Day, take them out of the Church once, and set aside their best Clothes, they are the same then as at another Time; and because they must not work, nor sport that Day, they think they may with a good Conscience sleep the longer on the morning. Ask now such men, *How they hope to be saved, seeing their Lives are so bad?* They say, *Tho' they make not such shew, they know what good Prayers they make in Private, their Hearts (they say) are good.* I tell you, Brethren, *He that trusteth to his own Heart, (and his good Desires, and so resteth in them) is a Fool.* I have heard of a man that would haunt the Taverns, and Theatres, and Whore-houses at London all Day, but he durst not go forth without Private Prayer in the morning, and then would say at his Departure, *Now Devil do thy worst:* And so used his Prayers (as many do) only as Charms and Spells against the poor, weak, cowardly Devil, that they think dares not hurt them, so long as they have good Hearts with them, and good Prayers in the Chamber; and hence they will go near to rail against the Preacher as an harsh Master, if he do not comfortt them with this, *That God accepts of their good Desires*

4 If their good Hearts cannot quiet them, but Conscience tells them, *They are unsound without, and rotten as Gore within,* then Men fall upon Reformation, they will leave their Whoring, Drinking, Couzening, Gaming, Company-keeping, Swearing, and such like roaring Sins, and now all the Country saith, *He is become a new Man, and he himself thinks he shall be saved,* 2 Pet. 1. 20. They escape the Pollutions of the World, as Swine that are escaped and washed from outward Filth, yet the swinish Nature remains still: Like Mariners that are going to some dangerous Place, ignorantly if they meet with Storms, they go not backward, but cast out their Goods, that indanger the Ship, and so go forward still.

So many a Man going toward Hell, is forced to cast out his Lusts and Sins, but he goeth on in the same Way still for all that: The wildest Beasts, as Staggs) if they be kept waking from sleep long, will grow tame. So Conscience giving a Man no rest for some sins he liveth in, he groweth tame. He that was a wild Gentleman before, remains the same Man still, only he is made tame now (that is) civil and smooth in his whole Course: And hence they rest in Reformation which Reformation is commonly but of some troublesome Sin; and it is, because they think it is better following their Trade of Sin at another Market: And hence some men will leave their Drinking and Whoring, and turn Covetous, because there is more Gain at that market: Sometimes it is, because Sin hath left them, as an old man.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repentings, Tears, Sorrows* and *Confessions*: They hear a man cannot be saved by reforming his Life, unless he come to afflict his Soul too; He must sorrow and weep here, or else cry out in Hell hereafter. Hereupon they betake themselves to their Sorrows, Tears, Confessions of Sins: And now the Wind is down, and the Tempest is over, and they make themselves safe, *Matth. 11. 21. They would have repented*; that is, the *Heatben*, as *Bezaz* speaks, when any Wrath was kindled from Heaven, they would go to their *Sackcloth* and *Sorrows*, and so thought to pacify God's Anger again, and here they rested. So it is with many a man, many People have sick Fits and Qualms of Conscience, and then they do as Crows that give themselves a Vomit, by swallowing down some Stone when they are sick, and then they are well again. So when men are troubled for their sins, they will give themselves a Vomit of Prayer, a Vomit of Confession, and Humiliation, *Isa. 58. 5*: Hence many when they can get no good by this Physick,
by

by their Sorrows and Teats, cast off all again; for making these Things their God, and their Christ, they forsake them when they cannot save him. *Matth 3. 13.* More are driven to Christ by the sense of the Burden of an hard, dead, blind, filthy Heart, than by the sense of sorrows; because a man rests in the one, viz. in sorrows; most commonly but trembles and flies out of himself when he feels the other. Thus men rest in their Repentance; and therefore *Augustine* hath a pretty speech which sounds harsh, *That Repentance damneth more than sin*; meaning that Thousands did perish by resting in it. And hence we see among many People, if they have large Affections, they think they are in a good Favour, if they want them, they think then they are Cast-ways, when they cannot mourn, nor be affected, as once they were, because they rest in them.

6. If they have no rest here, then they turn moral Men; that is, strict in all the Duties of the moral Law, which is a greater matter than Reformation or Humiliation; that is, they grow very just and square in their Dealings with men, and exceeding strict in their Duties of the first Table towards God, as *Fasting, Praying, Hearing, Reading*, observing the Sabbath; and thus, the Pharisees lived, and hence they are called *The first Sect of the Pharisees*. Take heed you mistake me not, I speak not against its Eternity, but against resting in it, *For except your Rigbteousness exceed theirs, you shall not enter into the Kingdom of Heaven*. You shall find these men flee from base Persons and Places, like the best Houses, commend the best Books, cry down the sins of the Time, and cry against civil or moral men, (the Eyes sees not it self) and cry up Zeal and Forwardness. Talk with him about any moral Duties that are to be done towards God or man he will speak well about the Excellency and Necessity of it, because his trade and skill where-
by

by he hopes to get his Living, and earn Eternal Life, lieth there: But speak about Christ, and living by Faith in him, and from him, and bot- toming the Soul upon the Promises, (Pieces of Evangelical Righteousness) he that is very skil- ful in any Point of Controversy, is as ignorant al- most as a Beast when he is examined here. Hence if Ministers preach against the Sins of the Time, they commend it for a special Sermon, (as it hap- ly deserves too) but let them speak of any Spi- ritual, inward, Soul-working Point, they go away and say, *He was in their Judgment, confused and obscure, for their parts they understood him not.* Beloved, Pictures are pretty things to look on, and that is all the goodness of them: So these Men are, (as Christ looked on, and loved the Natural Young Man in the Gospel) and that's all their Excellency. You know in Noah's Flood, all that were not in the Ark, tho' they did climb, and get to the top of the tallest Mountains they were drowned. So labour to climb never so high in Morality, and the Duties of both Tables, if thou goest not into God's Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their Morality, they grow hot within, and turn marvel usly zeal- ous for good Causes and Courses, and there they stay and warm themselves at their own Fire. Thus Paul, Philip, 3. 6. was zealous, and there rested: They will not live as many do, like Snails in their Shells, but rather than they will be dam- ned for want of doing, they are content to give away their Estate, Children, any Thing almost, to get Pardon for the sin of their Soul, Micah 6. 7.

8. If they find no help from hence, but are forced to see and say when they have done all, *They are unprofitable Servants, and they sin in all that which they do:* Then they rest in that which is like unto Evangelical Obedience, they thin k to please God by mourning for their Fail- ings

ings in their good Duties, desiring to be better and promising for the Time to come to be so and therein rest, *Deut. 5. 29.*

9. If they feel a Want of all these, then they dig within themselves for Power to leave Sin, Power to be more holy and humble, and so think to work out themselves in time out of his Estate and so they dig for Pearls in their own Dung-hill and will not be beholden to the Lord Jesus, to live on him in the want of all; they think to set up themselves out of their own stock without Jesus Christ, and so as the Prophet *Hosea* speaks *Hosea 14. 3, 4.* Think to save themselves by their riding on Horses, that is, by their own Abilities.

10. If they feel no Help here, then they go unto Christ for Grace and Power to leave Sin, and do better, whereby they may save themselves and so they live upon Christ, that they may leave off themselves: they go unto Christ, they get not into Christ, *Psalms 78. 34, 35.* Like Hirelings that go for Power to do their Work, that they may earn their Wages. A Child of God contents himself with, and lives upon the Inheritance it self the Lord in his free Mercy hath given him. But now we shall see many poor Christians that run in the very Road the *Papists* devoutly go to Hell in.

First, The *Papist* will confess his Misery, that he is (and all Men are) by Nature a Child of Wrath, and under the Power of Sin and Satan,

Secondly, They hold CHRIST is the only SAVIOUR.

Thirdly, That this Salvation is not by any Righteousness in a Christ, but Righteousness from a Christ, only by giving a Man Power to do, and then dipping Mens doings in his Blood, he merits their Life. Thus the wisest and devoutest of them profess, as I am able to manifest: Just so do many Christians live. *First*, They feel themselves full of Sin, and are sometimes tired and weary of their Lives; for their vile Hearts, they

they find no Power to help themselves. *Secondly*, Hereupon hearing that only Christ can save them, they go unto Christ to remove these Sins that tire them, and load them, that he would enable them to do better than formerly. *Thirdly*, If they get these Sins subdued and removed, and if they find Power to do better, then they hope they shall be saved: Whereas thou mayest be damned, and go to the Devil at last, altho' thou do'st escape all the Pollutions of the world, and that not from thy self and strength, but from the Knowledge of Jesus Christ, 2 *Pet.* 2. 20. I say, Wo to you for ever, if you die in this Estate: It is with our Christians in this Case, as it is with the Ivy, which clasps and groweth about the Tree, and draws sap from the Tree; but it grows not one with the Tree, because it is not ingrafted into the Tree: So many a Soul cometh to Christ, to suck Juice from Christ to maintain his own *Berries*, (his own Flock of Grace) alas! he is but Ivy, he is no Member or Branch of this Tree, and hence he never groweth to be one with Christ. Now the Reasons why Men rest in their Duties, are these:

Reason 1. First, Because it is natural to a Man out of Christ to do so. *Why Men do rest in their good Duties.* Adam and all his Posterity was to be saved by his Doing, Do this and live: Work and here are thy Wages; win Life and wear it: Hence all his Posterity seeks to this Day to be saved by doing; like Father, like Son. Now to come out of all Duties truly to a Christ, hath not so much as a Coat in Innocence, much less Corrupted Nature: Hence Men seek to themselves. Now as it is with a Bankrupt when his Stock is spent, and his Estate crackt, before he will turn Prentice, or live upon another, he will turn Pedlar of small Wares, and so follow his old Trade with a less Stock: So Men naturally follow their own Trade of doing, and hope to get their Living that way: And hence Men

Men having no experience of trading with Christ By Faith, live of themselves. Sampson when altie his Strength is lost, would go to shake himself at the at other Times: So when Mens strength is lost, you and God and Grace is lost, yet Men will go and Th try how they can live by shifts, and working for Pa themselves still. Pa

Reason 2. Secondly, Because Men are ignorant of Jesus Christ and his Righteousness: Hence re. Men cannot go unto him, because they see him ved not; Hence they shift as well as they can for bed themselves by their Duties, John 4. Verse 14. Per Men seek to save themselves by their own Swimming, hau when they see no Cable cast out to help ers them. C

Reason 3. Thirdly, Because this is the easiest Way to comfort the Heart, and pacify Conscience, Dut of C and to please God as the Soul thinks; because by this means a Man goes no further than himself. Dut Now in forsaking all Duties, a Soul goeth to Heaven trust only many a Year, and that for a little it may be. Now Dut if a fainting Man have *Aquavitae* at his Bed's Dut Head, he will not knock up the Shop-keeper for Cbr about it. Men that have a Balsom of their own to heal are f them, will not go to the Physician. fant

Reason 4. Fourthly, Because by virtue of these Duties, a Man may hide his Sins, and ly quietly in that his Sin, yet be accounted an honest Man: As the by h Whore in the Proverbs, Prov. 7. 4, 16. having per He t formed her Vows, can entice without Suspicion of That Men, or check of Conscience. So the Scribes and Servu and Pharisees were horribly covetous by their long Judg Prayers covered their Deformities, Matth. 23. 24. cause And hence Men set their Duties at a higher Rate Bu than they are worth, thinking they shall save rests them, because they are so useful to them. Good ty of Duties, like new Apparel on a Man pursued with Two Hue and Cry of Conscience, keep him from being 1. 2. known. 2.

Use 11. Take heed of resting in Duties, good Duties are *Mens Money*, without which they think themselves poor and miserable; but take heed that *you and your Money perish not together*, Gal. 1. 3. The Paths to Hell be but two. The First is the Path of Sin, which is a dirty way. 2dly. The Path of Duties, which (rested in) is but a clearer Way. When the *Israelites* were in distress, *Judges* 10. 14. The Lord bids them go to the gods they served: So when thou shalt ly howling on thy death-bed, the Lord will say, *Go unto the good Prayers and Performances you have made, and the Tears you have shed.* Oh! they will be miserable Comforters at that Day.

Object. But I think thou wilt say, No true Christian Man hopes to be saved by his good Works and Duties, but only by the Mercy of God, and Merits of Christ.

Answer. It is one Thing to trust to be saved by Duties, another Thing to rest in Duties. A Man trusts unto them, when he is of this Opinion, That only good Duties can save him. A Man rests in Duties, when he is of this Opinion, That only Christ can save him; but in his Practice he goeth about to save himself. The wisest of the Papists are so at this Day, and so are our common Protestants. And this is a great Subtily of the Heart, that is, when a Man thinks he cannot be saved by his good Works and Duties, but only by Christ; He then hopeth, because he is of this Opinion, That when he hath done all, he is an unprofitable Servant, (which is only an Act or Work of the Judgment informed aright) That therefore, because he is of this Opinion, he shall be saved.

But because it is hard for to know when a Man rests in Duties, and few Men find themselves guilty of this Sin which ruins so many, I will shew Two Things:

1. The Sign of a Man's resting in Duties.
2. The Insufficiency of all Duties to save Men,



that

that so those that be found guilty of this Sin, may not go on in it.

First, For the Signs whereby Signs of Mens a Man may certainly know when resting in duties. he rests in his Duties, which if he do, (as few Professors especially but they do) he perisheth eternally.

Sign 1. First, Those that never yet saw, they rested in them, they that never found it an hard Matter to come out of their Duties. For it is most natural for a *Man* to stick in them, because Nature sets *Men* upon *Duties*: Hence it is a hard Matter to come out of resting in Duties. For two Things keep a *Man* from Christ.

1. Sign. 2. Self. Now as a *Two Things keep* *Man* is broken off from Sin by *us from Christ.* seeing and feeling, and groaning under the Power of it: So is a *Man* broken for himself: For Men had rather do any thing than come unto Christ, there is such a deal of self in them; therefore if thou canst not tell the Time when thou didst rest in thy Duties, and then didst groan to be delivered from these Intanglements; I mean not from the doing of them, this is *Familism*, and Profane (but from resting in the bare Performances of them) thou dost rely upon thy Duties to this Day.

Sign 2. These rest in Duties, that prize the bare Performances of Duties wonderfully; for those Duties that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, *Dost thou glory in thy self?* Now I am some Body, I was *Ignorant, Forgetful, Hard-hearted*, now I understand and remember better, and can sorrow for my Sins; If thou dost rest here, thy Duties never carried thee farther than thy self, *Dost thou think after that thou hast prayed with some Life, now I have done very well; and now thou dost verily think* (meaning for thy Duties) *the Lord will save thee, tho' thou never come to Christ, and sayest as he in another Case, Now I hope the Lord*

Lord will do good to me, seeing I have got a Priest into mine House? Judges 17. 13. Dost thou inhance the Prize of Duties thus, that thou dost dote on them? Then I do pronounce from GOD, thou dost rest in them: These things (saith Paul) I counted gain, Philip. 3. 8. (that is, before his Conversion to Christ, he prized them exceedingly) but now I account them loss. And this is the Reason why a Child of God commonly after all his Prayers, Tears and Confessions, doubts much of God's Love towards him; whereas another Man that faileth short of him, never questioneth his Estate. The first seeth much rottenness and vileness in his best Duties, and so judgeth meanly of himself. The other Ignorant of the vileness of them, prizeth them, and esteemeth highly of them, and setting his Corn at so high a Price, he may keep them to himself; the Lord never accepteth them, nor buyeth them at so high a Rate.

Sign 3. Thirdly, Those that never came to be sensible of their Poverty and utter Emptiness of all good: For so long as a Man hath a Penny in his Purse (that is) feels any good in himself, he will never come a begging unto Jesus Christ, and therefore rests in himself. Now didst thou never feel thy self in this Manner poor? viz. I am as ignorant as any Beast, as vile as any Devil: O Lord, whata Nest and Litter of Sin and Rebellion lurks in my Heart? I once thought at least, mine Heart and Desires were good, but now I find no Spiritual Life. Oh dead Heart! I am the poorest, vilest, basest, and blindest Creature that ever lived. If thou dost not thus feel thy self poor, thou never camest out of thy Duties, Isa. 66. 2. For when the Lord bringeth any Man to Christ, he bringeth him empty, that so he may make him beholden to Christ for every Farthing taken.

Sign 4. Fourthly, Those that gain no Evangelical Righteousness by Duties, rest in Duties. I say, Evangelical Righteousness, that is, more prizing of Acquaintance, with desire after, loving and

and delighting in Union with the Lord Jesus Christ: For a Moral Man may grow in Legal Righteousness (as the Stony and Thorny Ground Seed sprang up and increased much, and came near unto Maturity) and yet rest in Duties all this while. For as it is with Tradesmen, they rest in their buying and selling, tho' they make no gain of their Trading. Now Jesus Christ is a Christian's Gain, *Philip. 1. 21.* And hence a Child of God asks himself after Sermon, after Prayer, after Sacrament, *What have I gained of Christ? Have I got more Knowledge of Christ? More admiring of the Lord Jesus?* Now a Carnal Heart that rests in his Duties, asketh only what he hath done, as the Pharisee, *I thank God, I am not as other Men, I fast twice a Week, I give Alms,* and the like; and thinks verily he shall be saved, because he prays, and because he hears, and because he reforms, and because he sorrows for his Sins, that is not because of the gaining of Christ in a Duty, but because of his naked Performance of the Duty; and so they are like that Man that I have heard of, that thought verily he should be Rich, because he had got a Wallet to beg: So Men because they perform Duties, think verily they shall be saved. No such Matter, let a Man have a Bucket made of Gold, doth he think to get Water, because he hath a Bucket? No, no, he must let down into the Well, and draw up Water with it; So must thou let down all thy Duties into Christ, and draw Life and Light from his Fulness; else tho' thy Duties be golden Duties, thou shalt perish without Christ.

When a Man hath Bread in his Wallet, and got Water in his Bucket, he may boldly say, *So long as these last, I shall not famish.* So mayest thou say, when thou hast found and got Christ in the Performance of any Duty, *So long as Christ's Life lasteth, I shall live; as long as he hath any Wisdom or Power, so long shall I be directed and enabled in well doing.*

Sign.

Sign 5. Fifthly, If thy Duties make thee sin more boldly, thou dost then rest in Duties: For these Duties which carry a Man out of himself unto Christ, ever fetch Power against Sin; but Duties that a Man rests in, arm him, and fence him in his Sin, *Isa. 5. 14.* A Cart that hath no Wheels to rest on, can hardly be drawn into the Dirt; but one that hath Wheels, cometh loaden through it: So a Child of God that hath no Wheels, no Duties to rest upon, cannot willingly be drawn into Sin; but another Man, tho he be loaden with Sin, (even sometimes against his Conscience) yet having Duties to bear him up, goeth merrily on in a sinful Course, and makes no bones of sin: When we see a base Man revile a great Prince, and strike him, we say, *Surely he durst not do it, unless he had some Body to bear him out in it, that he rests and trusts unto:* So when we see Men sin against the Great GOD, we conceive *Certainly they durst not do it, if they had not some Duties to bear them out in it, and to encourage them in their way, that they trust into.*

For take a Profane Man, what makes him drink, swear, cozen, game, whore? Is there no God to punish? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why sinneth he then so? Oh! he prayeth to God for Forgiveness, and sorroweth, and repents in secret, (*as he saith*) and this bears him out in his lewd Pranks.

Take a Moral Man, he knows he hath his Failings, and his Sins, as the best have, and is overtaken sometimes as the best are: Why doth he not remove these Sins then? He confesseth them to God every Morning when he riseth. Why is he not more humbled under this Sin then? The Reason is, He constantly observeth Morning and Evening Prayer, and then he craves forgiveness for his Failings, by which Course he hopes he makes his Peace with God, and hence he sinneth without Fear, and riseth out of his Falls into Sin

without Sorrow. And thus they see and maintain their Sins by their Duties, and therefore rest in Duties.

Sign 6. Sixthly, Those that see little of their vile Hearts by Duties, rest in their Duties. For if a Man be brought nearer to Christ, and to the Light by Duties, he will spy out more Motes: For the more a Man participates of Christ, his Health and Life, the more he feeleth the vileness and sickness of Sin, *Rom. 7:* As Paul when he rested in his Duties before his Conversion, before that the Law had humbled him, *he was alive*, that is, he thought himself a sound Man, because his Duties covered his Sins like Fig-leaves. Therefore ask thine own Heart, If it be troubled sometimes for Sin, and if after thy praying and sorrowing thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile? If it be thus, I tell thee, *Thy Duties be but Fig-leaves to cover thy Nakedness, and the Lord will find thee out, and unmask thee one Day, and wo to thee, if thou dost perish here.*

Secondly, Therefore behold the Insufficiency of all Duties to save us, which will appear in these Three Things, which I speak that you may learn hereafter never to rest in Duties.

First, Consider thy best Duties are tainted, poisoned, and mingled with some Sin, and therefore are most odious in the Eyes of an Holy GOD. (Nakedly and barely considered in themselves) for if the best Actions of God's People be filthy as they come from them; then to be sure all wicked Mens Actions are much more filthy and polluted with sin; but the first is true, *Isa. 6. 16. All our Righteousnesses are as filthy Rags:* For as the Fountain is, so is the Stream; but the Fountain of all good Actions (that is the Heart) is mingled partly with sin, partly with Grace; therefore every Action participates of some sin, which sins

are

are Daggers at God's Heart, even when Man is praying and begging for his Life ; therefore there is no Hope to be saved by Duties.

Secondly, Suppose thou couldst perform them without sin, yet thou couldst not hold out in doing so, Isa. 40. 61. *All Flesh and the Glory thereof is but Grass.* So thy best Actions would soon wither, if they were not perfect : And if thou canst not persevere in performing all Duties perfectly, thou art for ever undone : Tho' thou shouldst do so for a time, live like an Angel, shine like a Sun, and at thy last Gasps have but an idle Thought, commit the least sin, that one Rock will sink thee down even in the Haven, tho' never so richly laden ; one sin like a Pen-knife at the Heart, will stab thee ; one sin like a little Fire-stick in the Thatch, will burn thee ; one Act of Treason will hang thee, tho' thou hast lived never so devoutly before, Ezek. 18. 24. For it is a crooked Life, when all the Parts of the Line of thy Life be not straight before Almighty God.

Thirdly, Suppose thou shouldst persevere, yet it is clear, thou hast sinned grievously already : And dost thou think thine Obedience for the Time to come can satisfy the Lord for all those Rents behind for all those Sins past ? As can a Man that pays his Rent honestly every Year, satisfy hereby for the old Rent not paid in Twenty Years ? All the Obedience is a new Debt which cannot satisfy for Debts past. Indeed Men may forgive Wrongs and Debts, because they be but finite ; but the least sin is an infinite Evil, and therefore God must be satisfied for it. Men may remit Debts, and yet remain Men : but the Lord having said, *The Soul that sinneth shall die*, and his Truth being himself, he cannot remain God, if he forgive it without Satisfaction ; Therefore Duties are but rotten Crutches for a Soul to rest upon.

Object. *But to what End should we use any Duties ? Cannot a Man be saved by his good Prayers, or Sorrows, or Repenting ? What should we*

pray

pray any more then? Let us cast off all Duties, if all are to no Purpose to save us. As good play for nothing, as work for nothing.

Ans. Though thy good Duties cannot save thee, yet thy bad Works will damn thee. Thou art therefore not to cast off thy Duties, but thy resting in these Duties. Thou

Good Duties not art not to cast them away, but to be cast off, but to cast them down at the Feet of Jesus Christ, as they did their our resting upon of Jesus Christ, as they did their them. Crowns, Rev. 4. 10.

II. Saying, If there be any Good or Graces in these Duties, it is thine, Lord: For it is the Prince's Favour that exalts a Man, not his own Gifts, they came from his good Pleasure.

Object. But thou wilt say, To what End should I perform Duties, If I cannot be saved by them?

Ans. For these three Ends.

Use 1. To carry thee to the Lord Jesus the only Saviour, Heb: 7. 25. He only is able to save (not Duties) all that come unto God (that is, in the Use of Means) by him. Hear a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full Tide of Affections in them to carry thee to the Lord Jesus Christ, (that is, to get more Love to him, more Acquaintance with him, more Union with him:) so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more. Use thy Duties, as Noah's Dove did her Wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is Rest. If she had never used her Wings, she had fallen in the Waters: So if thou shalt use no Duties, but cast them all off, thou art sure to perish; Or as it is with a poor Man that is to go over a great Water for a Treasure on the other side, tho' he cannot fetch the Boat, he calls for it; and tho' there be no Treasure in the Boat, yet he useth the Boat to carry him over to the Treasure. So Christ is in Heaven, and thou on Earth, he doth not come to thee

thee, and thou canst not go to him: Now call for a Boat, tho' there is no Grace, no Good, no Salvation in a pithless Duty, yet use it to carry thee over to the Treasure of the Lord Jesus Christ. When thou comest to hear, say, *Have over, Lord, by this Sermon.* When thou comest to pray, say, *Have over, Lord, by this Prayer to a Saviour.* But this is the misery of People, like foolish Lovers when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her; So Men fall in Love with, and dote upon their own Duties, and rest contented with the bare Performance of them, which are only Handmaids to lead the soul unto the Lord Jesus Christ.

Secondly, Use Duties as Evidences of God's everlasting Love to you when you be in Christ; for the Graces and Duties of God's People, although they be not Causes, yet they be Tokens and Pledges of Salvation to one in Christ: They do not save a Man, but only accompany and follow such a Man as shall be saved, *Heb. 6. 9.* Let a Man boast of his Joys, Feelings, Gifts, Spirit, Grace, if he walks in the Commission of any one sin, or the Ommission of any one known Duty, or in the slovenly ill favoured Performance of Duties: This Man, I say, can have no Assurance without flattering of himself, *2 Pet. 1. 8, 9, 10.* Duties therefore being Evidences and Pledges of Salvation, use them to that end, and make much of them therefore; as a man that hath fair Evidences for his Lordship, because he did not purchase his Lordship; will he therefore cast it away? No, no, because it is an evidence to assure him that it is his own; and so to defend him against all such as seek to take it from him, he will carefully preserve the same. So because duties do not save thee, wilt thou cast away good duties? No, for they are evidences (if thou art in Christ) that the Lord and Mercy is thine own. Women will not cast away their Love-tokens, altho' they are such Things as did not purchase

chafe or merit the Love of their Husbands: but because they are Tokens of his Love, therefore they will keep them safe.

Use 3. That God the Father of our Lord Jesus Christ may be honoured by the Performance of these Duties, therefore use them: Christ shed his Blood that he might purchase unto himself a People, zealous of good Works, Tit. 2. 14. Not to save our Souls by them, but to honour him. Oh! let not the Blood of Christ be shed in vain. Grace and good Duties are a Christian's Crown; it is sin only makes a Man base: *Now shall a King cast away his Crown, because he bought not his Kingdom by it* No, because it is his Ornament and Glory to wear it when he is made a King: So I say unto thee, *It is better that Christ should be honoured, than by souls saved*; and therefore perform Duties, because they honour the Lord Jesus Christ. Thus use thy Duties, but rest not in Duties; nay, go out of Duties and match thy Soul to the Lord Jesus Christ; take him for better, and for worse, so live in him, and upon him all thy Days.

4thly, By Reason of Man's head-strong Presumption, or false Faith, whereby Men seek to save themselves by catching hold on Christ, when they see an

General Reasons of Man's Ruin. where they are insufficient in all Duties to help them, and make themselves unworthy of Mercy. For this is the last and most dangerous Rock that these times are split upon. Men make a Bridge of their own to carry them to Christ, I mean, they look not after true Faith, wrought by an Omnipotent Power, which the eternal Spirit of the Lord Jesus must work in them; but they content themselves with a Faith of their own forging and framing. And hence they think verily, and believe, that Christ is their sweet Saviour, and so doubt not they are safe when there is no such Matter, but even as Dogs they snatch away Childrens Bread, and shall be they

at be shut out of Doors (out of heaven hereafter for
they ever) for their Labour.

All Men are of this Opinion, *That there is no Sal-
vation, but by the Merits of Jesus Christ*; and be-
cause they hold fast this Opinion, therefore they
think, they hold fast Jesus Christ in the Hand of
Faith, and so perish by catching at their own Catch
hanging on their own Fancy and Shadow. Some
others catch hold of Christ, before they come to
feel the want of Faith and Ability to believe, and
catching hold on him (like Dust on a Man's Coat
whom God will shake off, or like Burs and Briars
leaving to One's Garment, which the Lord will
trample under Foot) now they say, They thank
God, they have got Comfort by this Means; and
God killeth them, yet they will trust unto him,
Micah, 3. 11.

It is in this Respect, a harder Matter to convert
Man in *England*, than in *India*, for there they
have no such shifts and forts against our Sermons,
and so say, They believe in Christ already, as most
among us do. For I am perswaded if Men did see
themselves Christless Creatures, as well as sinful
Creatures, they would cry out, *Lord, what shall I
do to be saved?*

True Faith is a *Precious Faith*, 2 Pet. 1. 2. Pre-
cious Things cost us much, and we set them at an
high Rate: If thy Faith be so, it hath cost thee ma-
ny a Prayer, many a Sob, many a salt Tear. But
ask most Men how they came by their Faith in
Christ? They say, very easily. When the Lion
after sleeps, a Man may ly and sleep by it, but when
it awakens, wo to that Man that doth so. So
while God is silent and patient, thou may'st be fool-
ish with thinking thou do'st trust unto God,
but wo to thee when the Lord appears in his
Wrath as one Day he will: For by Vertue of this
false Faith, Men sinning take Christ as a Dishclout
Dog to wipe them clean again, and that is all the Use
they have of this: They sin indeed, but they trust
unto

unto Christ for his Mercy, and so ly still in their sins.

Hence many of you trust unto Christ as the rick-tree that leans against the Wall, but it is rooted in the Earth: so you lean upon Christ for Salvation, but you are rooted in the World, rooted in your Pride, rooted in your filthiness still. Wo to you, if you perish in this Estate, God will hew you down as fuel for his Wrath, whatever mad hope you have to be saved by Christ. This therefore I proclaim from the God of Heaven to you, 1. You that never felt yourselves as unable to believe, as a dead Man to raise himself you have as yet no Faith at all: You that would get Faith, first must feel your Inability to believe, and fetch not this slip out of thine own Garden: It must come down from Heaven to thy soul, if ever thou partakest thereof.

Other Things I should have spoken of this large Subject, but I am forc'd here to end abruptly; The Lord lay not this sin to their Charge, who hath stopped my Mouth, labouring to withhold the Truth in Unrighteousness. And blessed be the good God, who hath stood by his unworthy Servant thus long, enabling him to lead you so far as to shew you the Rocks and Dangers of your Passage into another World.

F I N I S.

